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TREASURES
OF
TWO
WORLDS



Treasures of Two Worlds

Unpublished Legends and Traditions
of the Jewish Nation

BY

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AUTHOR OF

HATIKVAH, The National Zionist Song in Hebrew

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PREFACE

History of Mysticism

The actual period of the birth of Mysticism cannot be affirmed with any degree of certainty, but that it has had existence upon earth from time immemorial can be undeniably verified. All history points conclusively to this opinion, and we do not hesitate to accept its cumulative proofs. Man has ever been a mystery to himself, and the more he has tried to evolve his mysteriousness, the more has he become involved in mysticism.

For all of our information concerning the primordial inhabitants of the earth we are indebted solely to the "Hebrew Scriptures," but the entire record is exceedingly concise, including only a very few particulars. Mention is expressly made, that Adam gave names to all cattle, to the fowls of the air, and to the beasts. From this fact we deduce the idea that he recognized, intuitively or by revelation, the distinguishing characteristics of them all. We also note that he and his wife were able to converse together. From these data we are led to believe that our first parents were endowed, at the outset, with well developed minds and with the gift of speech. In this connection it does not seem inconceivable, or incredible, to infer that a knowledge of the alphabet, and of the art of writing, was similarly bestowed upon them as a free gift. In ethical matters they were taught by a very severe lesson how to discriminate between right and wrong. It is reasonable to suppose that many instructions were furnished them by divine communication with respect to the present and the future, and that many explanations were afforded them of the mysteries of life in all its bearings, but on this score Scripture is silent. The Talmud claims, however, that Adam was thoroughly

cognizant of all these mysteries. To this we refer again, later on.

It is highly improbable that our first parents attempted to forecast the future upon a very extensive scale. They undoubtedly led lives of most unstudied simplicity. Broadly speaking they were owners and rulers of all that their horizon hemmed in. Their needs were few; their desires not unreasonably expectant. Food, raiment, and a roof to shelter them were obtainable without extravagant effort. They were not compelled to toil continuously, in order that supplies might equal demands. They had no money, no use for any, and no consideration of expenses. Wherefore, should they seek to hoard up stores? In the main, today was like yesterday, and they expected tomorrow would be similar to today. Gradually, by experience and observation, they learned to divide time into days, and months; into seasons and years. Their manner of life was practical, not speculative. They had no past, preceding their own, to think of, no traditions to read and ponder. They had no philosophical dogmas to interpret, no profound problems to solve, no more thought of exoteric or esoteric doctrines, than they had of the posterior Greek Sophists, who were to invent or expound them. Yet we doubt not that their rational minds were ever active, ever on the alert, and that questions were ever bubbling up which demanded their fixed attention and patient thoughtfulness. They did not waste their time in idleness, they did not fritter it away in folly, they did not worry themselves into untimely graves. How clearly they apprehended the realities of their extended pilgrimage, and the destiny that awaited them, we are in no position to discuss.

In the lapse of years the speechless voices of the silent dead appealed to the memories and to the affections of their descendants, and they began to inquire: "Shall we meet again?" That question once aroused, became a matter of most vital importance, of most importunate and undying interest. From the early period of time, until now, the most engrossing, the most unanswerable inquiries of mankind have been: "What is our life? What is

nature? What have we to do with the future?" It is doubtless probable that these same questions will be repeated, and remain unanswered till the end of time.

"What are we? What are we on earth for?" These we may assume to have been the pertinent questions of some, whose works still survive, while the builders have been dead for thousands of years. We gaze with irrepressible awe, with unbounded admiration, upon these stupendous monuments, erected for display and for duration, the Pyramids of Egypt. How they imposingly manifest to us the persistency of the ancients! They tell us that the primitive men understood the forms of nature better than we do today. They were conscious of their own forces, that they themselves were part of the universal force of nature. The moderns harness the forces of nature to perform their work. The ancients harnessed themselves, as corporate parts of the universal force, to bring about the same results. To a calm thinker the distinction is very obvious. The moderns move their vessels by the agency of steam. The ancient (figuratively speaking) paddled his own canoe. (We of course are not intending to confound those who caused these pyramids to be built with those who toiled together in the laborious work of building. The former were indifferent about the time occupied, or the myriads of human beings whose lives were sacrificed in the performance of the servile work.) The modern architect considers the quarry, the distance from it to the base of the pyramid, the height of the pyramid. He is puzzled to determine how the work was finished with such scientific exactness in every particular. In a word, all things being taken into consideration, the possible and actual construction of these massive and sublime structures is an emphatic mystery. What then can we expect to reply to the great question with which nature confronts us: "What is life?" Here is a mystery which philosophy has never been able to explain; a problem which the sages have tried, in vain, to solve.

It is useless to appeal to the antediluvians for help in our inquiry, "Why do we live?" Their activities were too ineffectual, too little notable, too thinly spread over

their long stretch of existence. They had no special use for ambition, zest, effort, force. Their unchecked years passed along, like the supine waters of a broad river, crossing a nearly level plain. It is to later ages that we turn our attention. Here we find that same river, tumultuously pouring down its water through the narrow pass of a canyon, spurning all obstacles. Here we find idealized the mighty force incorporated in such illustrious men as were the builders of the pyramids. They employed their pent-in forces in the consciousness that they possessed them. They were a part of nature and worked in harmony with her universal laws; therefore, they were successful.

Nature's physical and mental laws are in exact accord. The pagan authors made a vast and invaluable contribution to the literary world. They well deserve the credit we willingly allow them. But the immortal Psalms of David, the Shepherd King, were composed for humanity at large. Whence this difference? Why are David's songs as fresh, as fragrant, today, as they were when first written? Why are they so welcomed by all, whose minds and hearts are not defiled, from the humblest cottager to the highest potentate? The answer is easy. David wrote subjectively, feelingly. He was conscious of his power, and expended his entire strength upon his efforts.

King David furnishes another happy illustration of the sentiment maintained, that man acts in complete concert with nature's laws in order to achieve success. In I Samuel XVIII:7, we read: "Saul has slain his thousands, and David his ten thousands." How shall we account for this distinction? By simply stating that David fought, as he wrote, enthusiastically and with a concentration of his inherent powers upon his desired object. He recognized his force, and acted accordingly.

The philosopher, Herbert Spencer, and Mohammed, the prophet, may be employed to point a moral and adorn a tale in behalf of the sentiment maintained. The former, a close thinker and careful writer, cold and artificial in his views, is unaware of what is needed to make him positively strong. He shows plainly that, though "Knowledge

is power," it is not all that is requisite to secure success. Nature does not invest all her force in one faculty.

Mohammed affected no great scholarship. He was really an ignorant man so far as book learning is concerned. He was well versed, however, in human nature. He knew well wherein his whole strength lay. With all the ardor of a fanatic, he appealed to the inflamed passions of his auditors. His success is marvelous.

The Talmud assures us that Adam understood the mysteries of life, and handed them down to his son, who in turn delivered them to his children, from whom they were handed down successively to Shem. From Shem, in consecutive order, they were bequeathed until they were received by Abraham, and thus became the heritage of Israel.

That the Jews had the mission to preserve the truth of higher spirituality can be readily discerned by reading the history of this wonderful race. Beginning with the advent of Moses, we notice two kinds of institutions of learning were established—the one under the auspices of the priesthood, the other under the care of the prophets. The former of these became the guardian of the external laws which affected the social and political relations of the nation. The latter was placed in custody of the religious beliefs. The former had respect to the letter of the law, while the latter was intended to interpret the spirit of the same. The prophetic schools were based upon a progression, not a stereotyped plan; therefore any subsequent demarcations and changes, which occurred in their successive stages of development, are not open to adverse criticism.

As the Priests delivered orally their laws to the nation, so likewise did the Prophets communicate to their disciples the secrets of the higher science of spirituality. Both parties lived in accordance with their teachings. The Priest enjoyed life in the Temple, faring sumptuously and reaping pecuniary gains. On the other hand, the Prophet lived a life of purity and self-denial. He was a farmer, or a shepherd, or a mere laborer, supporting himself by dint of daily toil. No bribe, no earthly pleasure could

induce him to desert the path of duty. While the priests revelled in luxuries and had honors thrust upon them, the prophets were subjected to revilings, persecutions and mockeries.

At the time of the Second Temple, the priesthood lost much of its former glory, and the prophets were held in less esteem. At this same period, under the supervision of the Pharisees, the priests began to write down their laws; and the Mystics, under the direction of their organization, the Essenes, began also to reduce to writing their scientific spiritual experiences. From the Priests we derived the Talmud; from the Essenes we received the Zohar (the light) the Bible of the Cabalists and Mystics.

THE MAHATMAS OF THE ESSENES.

The Pharisees wrote down their former merely oral laws lest they should lapse into oblivion. From the same reason the traditionary experiences of the Mystics of the Ages were reduced to writing.

The compilers of the early Mystics were Jesus, son of Sirah Hanosei, and grandson of the prophet Jeremiah, who lived in Zoan (Memphis), Egypt, where a large Jewish community flourished, after the destruction of the first Temple; Choni Hamagal, the circle-maker, who lived in Jerusalem in the second century after the rebuilding of the Temple, a prominent Mystic, and one of the organizers of the mystic circle, the Essenes; Jonathan Ben Uziel, the favorite disciple of Hillel the Great, who lived a century B. C. and who was the first to translate the Scriptures into Aramaic-Chaldean. He was one of the primitive original Mahatmas, and he translated the Bible in the spiritual conception of the Mystics.

A candidate for admission into the Inner Circle of the Mystics—the Essenes—had to be of a certain age, to possess a certain degree of knowledge combined with a good moral character. Baptism in the river, or some streamlet, was one of the chief ceremonies of initiation, and hence modern Cabalists often bathe themselves in water before prayer or any devotion. The degrees were thirty-two—corresponding to the thirty-two paths of wisdom (so

in Masonry) and the secret science was divided into two divisions—the one called “Masei Merkoba” (work of Motions) and the other “Masei Bereshith” (work of Creation). The former part of the study dealt with the organized system of the universe—the latter with the creative forces of nature. Also the former part was taught to two in a class, the latter only to one. The early books of the Mystics are, the Book of Jubilee and the Book of the Creation. Both books were written in pure classic Hebrew, and bearing the stamp of antiquity. The author of the Book of Jubilee is unknown. Tradition attributed to Abraham the authorship of the other book. Some give the credit to the famous Rabbi Akiba.

As the class was assembled in the open air, in gardens or near a river, where master and pupil could indulge in their metaphysical speculations without disturbance, the science was called “Pardes”, a Parsian term for garden. “To walk” was the name for “to study,” because while walking over nature’s hills, or along the bank of the river, the master explained to his pupils the mysteries of the Cabala.

Rabbi Akiba, Ben Soma, Ben Azai, and Elisha Ben Abujah, the Faust of the Hebrews, were noted original Mahatmas. Rabbi Akiba’s famous disciple, Rabbi Meir Bal Hanes (Rabbi Meir, the man of wonders), was also a famous Mahatma of the grandest type. Rabbi Simon, the son of Jochai and his son Eliezar, were the authors of the Zohar (the light, as it is the principal book of the Mystics), and they wrought miracles, which made them famous, above other Mahatmas. Rabbi Simon is the only sage of the Mystics, the anniversary of whose death is celebrated among the orthodox Jews.

The Zohar is written in the rich expressive mixture of the Aramaic-Chaldean tongue, in which language nearly all the Cabalistic books are written.

After the destruction of the Temple many centuries elapsed, during which the Mystics gave no sign of life. Of course there still were students scattered in Spain and in the Holy Land, but they were not of much account. A revival of the science took place at the advent of Rabbi

Isaac Lurya, that great Mahatma, a record of whose wonderful life is given in its proper place. He outlined a system for obtaining spiritual power (known as the Lurya system) by bringing one's body into subjection to the mind, through fasting and abstinence from earthly pleasures. Rabbi Lurya did not write down his teachings, but we find them in the books of his disciple, Rabbi Haim Vital. Rabbi Lurya gave new impetus to the study of Mysticism and Cabala in Palestine and throughout the Orient. There was also a famous Mystic, Sabatai Zebi, from Smyrna, known in history as the "Turkish Messiah." About one hundred and fifty years ago, a man named Israel Bal Shem Tov (man of a good name) appeared in Russia as a Mahatma, and became the founder of the Chasidim (pious ones), a sort of Jewish Theosophists, who believe in their Mahatmas—the Wonder Rabbis who are known in the Jewish world as the Good Jews. The system of Israel, the great Mahatma, conflicts with that of Lurya. His idea is that a man cannot attain the highest station of spirituality except by a happy disposition idealized as Joy. His theory makes joy the ladder up which man can climb heavenward, and there converse with the angels. A famous saying of his is, "the Almighty is more pleased with the smoke of my pipe than with the prayers of a hundred Rabbis." In this respect he accords with the Mystics of the Talmud, who said: "The Shechina (divine woman and motherhood, who is the source of inspiration) cannot rest upon a person of a gloomy temperament, whose mind wanders in grief." Like Lurya, Israel, the Mahatma of the good name, never wrote a word. His sayings, explanations and doctrines were collected by his disciple, Jacob Joseph, in a book, which he styled "Toldeth Jacob Joseph" (children of Jacob Joseph).

Israel, the great Mahatma, was subjected to the fate of most reformers who launch forth new ideas and doctrines. His followers were likewise rigidly persecuted by the stern Talmudical Rabbis and Jews, but, as in the case with all persecuted sects, they increased in numbers and strength. Now half of the orthodox Jews in Russia,

Poland, and some parts of Austria, follow the teachings of Israel and believe in him as their Mahatma. These are known as "Chasidim" (the pious ones) in contradistinction to those Jews who accept the Talmud and reject the Cabala. Although this sect claims affiliation with the Jewish Theosophists, one would judge, from the manner in which they conduct their prayers with the accompaniment of dances and music of little drums and tamborines, that a more appropriate title would be "the Jewish Salvation Army." General Booth is said to have organized the soldiers of his army after the model of the Hallelujah heroes of the Jewish Mahatmas. The original disciples of Rabbi Israel Bal Shem Tov became Mahatmas, and their children imitated their example.

There are Mahatmas, or Wonder Rabbis, in many of the cities of Russia and Poland, and in some parts of Austria. The people, Jews as well as Gentiles, make pilgrimages to the Wonder Rabbi. When they are in trouble one will pray in these words: "Will the Rabbi request the creative force of nature to open the womb of his barren wife?" Another will ask the Mahatma to be so kind as to ascend to Heaven for a moment and nullify the death-warrant issued against his child. The people think that the Wonder Rabbis can even alter the decrees of the Almighty, and make nature yield to the sway of their song. However incredulous we may be as to such an extent of their abilities, it is certain that these Rabbis possess and exert extraordinary powers. To help us to explain this phenomenon, we must bear in mind that everything in nature is a part of nature, i. e., a part of its power. These Mahatmas from their infancy keep their minds pure and so far free from worldly distractions that some of them cannot distinguish one coin from another. As healthful food affects the body, so do pure thoughts operate upon the mind. The well established principles of heredity incontestably prove that—when the higher laws of purity have been strictly observed through many successive generations—as a resultant, we shall find minds far, very far, above the stamp which makes the minds of

ordinary mortals. We need not wonder that the vision of the second sight is less obscured in such mental habitations.

When the Rabbi is in a special spiritually happy frame of mind, he turns his head aside, as if to take a nap, and this is the time when he has his "Aliat Neshoma" (going out of his soul, or, as the Theosophists express it, throwing out his Astral). At this time he flies in spirit through invisible spheres, and is perfectly conscious of what he sees and hears. When his soul returns to his body, he tells the people what he has seen in his spiritual flights.

These Rabbis drive out evil spirits, which make their abode in human bodies. They also remember what they did in former lives throughout the run of ages, after their soul had broken its spiritual shell. They also recognize other souls, telling them what they did too in their previous incarnations. They have the power to arrest the course of spirits vaguely wandering the vacuum of invisible space, enabling them to re-enter the circle of the spirit society.

On a Sabbath, or a holy day, especially on the Atonement or the new year, many thousands, from all parts of the land, are assembled to hear him pray to his God, and to witness his battles with Satan and his emissaries.

The Mahatmas themselves are under the guardianship of the thirty-six masters, whose mission is to guard the Truth. The masters possess greater power than the Mahatmas, and are scattered in all directions, and amid the various stations of human activity, one pursuing one occupation, another being differently employed. All ranks in society, from the highest to the most ordinary, are represented in their number, and yet they move among the masses, unrecognized in their official dignity, as only a few of the Mahatmas are made aware of their secret. If by some chance one becomes recognized, death, or disappearance, settles the matter so far as he is concerned. The full number is preserved in every generation.

We now propose to utilize the opportunity to exploit the truth, and reveal to the world a matter of fact. Madame Blavatzky, the founder of the Theosophists, was

a shrewd Russian woman, familiar with the ways and doings of the Mahatmas, or "Good Jews," as are all the Russians, and she must have taken her cue from some "Chasid" (a pious Jew, who believes in the occult power of the Mahatmas). When she came to New York, she secured the manuscript of DePalm, as my friend, Miss Farrington, has clearly proved in her booklet, "A Mystic Society."

That man had some mystical inklings, and to these Madame Blavatzsky added, in an intermingled manner, her knowledge of the Jewish Wonder Rabbis, touching up the word-picture with a little Buddhistic coloring. Now, instead of mentioning the home of these Mahatmas, and giving an account of the thirty-six Masters, she mingled together all the knowledge, and the hints, and the conjunctions, which she had managed to conjure up from all sources whatsoever. Out of this blend she moulded supposititious Mahatmas, locating them on the roof of the world in Thibet, a country almost entirely unknown to civilization. The Talmud naively remarks: "The liar refers to distant places for his evidences and proofs." It certainly seems a travesty of the truth, when Madame Blavatzsky refers in her (?) book, "Isis Unveiled," and in the "Secret Doctrine" the Cabala, which she never could have read, or understood. Since even the most learned Rabbis read Cabalistic books with extreme difficulty. She knew nothing of the Chaldean tongue; she could not read Sanskrit.

It is true that the Buddhists and the Cabala agree in some particulars. Each accepts the doctrine of Reincarnation and of Metempsychosis, but their views in these respects do not harmonize in full. The idea of "Throwing out of the Astral" has not been picked up from the Hindus' soil. It originated on Judea's mountains, having been planted by the first Mahatmas in earliest times. Madame Blavatzsky obtained her information from a Russian Jew, however much to the contrary she may insist upon giving credit to an imaginary Mahatma in Thibet, whose only method of transporting prayer to Nirvana is on prayer-wheels. It is a pity that Madame Blavatzsky

did not know the cabalistic idea, that there is another soul, which enters the body of the good Jew on Friday afternoon and stays there till Sabbath night. If she had only known about this idea of a "concubine soul," she could have expatiated upon it to her heart's content, claiming it as another revelation from Thibet.

In conclusion, we add that, despite the efforts of Madame Blavatzsky and her co-workers, and all opponents, the original Jewish Mahatma stands upon its own merits.

I.

MILKING THE HEAVENS, OR THE WORK OF THE ROYAL MAHATMA, MOSES.

There are two names by which man is enabled to operate the force hidden within himself. In the first place, from the very fact of his existence he is a part of nature, which is the universal power. On this basis we can explain a multitude of the common phenomena of life, such as result from the exercise of love or hatred, of fear or confidence, of benevolence or malign feelings, being taken as examples. These may be included under the general term of hypnotism, for every human being on the face of the earth is a born hypnotist.

The second motive power of man is knowledge. The knowledge of the laws of nature enables man to apparently work against them. The ignorant are very liable to jump at such conclusion by not stopping to reflect that appearances are often misleading. Perfect harmony is thus apt to be mistakenly regarded as a real discrepancy, as an obvious departure from the ordinary. By taking advantage of their superior knowledge, many are able to gain the reputation of being miracle-workers or as Mahatmas. Under this classification we propose to cite Moses and many of the prophets of Israel.

In this connection, it seems appropriate to call attention to the fulfillment of many prophecies. The art of foretelling is based upon familiarity with the laws of nature. We are provided with duplicate powers of vision, the eye furnishing the one, and the mind affording the

other. In the case of animals and of children this second sight is their instinct, which is seldom fallible. It sometimes happens that the mind is so absorbed in contemplation of a mental vision, that the outward eye though actually discerning an object before it fails to observe it and communicate the intelligence to the mind. Hence we obtain the true idea that the mind is the absolute seat of vision, and that the eye, with all its wonderful mechanism, is simply the servant of the mind.

The prophets acted in accordance with the laws which regulate the mind. Disregarding objects about them, unmindful of the scoffings and railings of the multitude, they devoted themselves to mental contemplations, and beheld with clearest vision the most remote events of the distant future.

The Scripture says of Moses: "He could not behold the face of the Almighty." Also it adds: "But the Lord says, 'my servant Moses who is faithful and acquainted with all my household.'" The hidden meaning of this is, that it was not Divinity that made Moses great as a miracle-worker, but that it was familiarity with the household of God's natural laws, which enabled him to shift and transport the forces hidden in nature, to the astonishment of the beholders. The law of vibration is one of nature's greatest laws. By it many phenomena can be explained. If a man runs rapidly, he will perspire freely, and the moisture will fall from him in drops. On the same principle rain is produced, when the air is intensely vibrated. Thus modern rain-makers bombard the air with violent explosives, and cause such a sudden and extreme agitation, that showers soon ensue. On the same principle, the greatest Mahatma, Moses, may have worked the skies.

II.

READING THE SCRIPTURES BETWEEN THE LINES.

Of all the ten plagues, which Moses brought upon Egypt, the most interesting is that of the production of a hail storm in that wonderful land, where the sky is al-

ways blue. Interesting as that wonderful occurrence is, it becomes still more interesting when we are told in plain language how that wonder may have been wrought.

It is noticeable in regard to the plagues, that when the king begged relief from them, Moses, like a sleight-of-hand magician, acted without ceremony. In the instance of the hail-storm, he said to the king: "Well, when I shall have gone out of the city limits, then the thundering voices will cease, and the hail-storm also." In Exodus (Chap. 9, verses 33 and 34) we read: "And Moses went away from Pharaoh, outside the city limits, and there lifted up his hands to Jehovah, and the thundering voices ceased, and the rain reached not to the earth." Now we see why Moses went outside the city limits to stop the storm. There he had his machinery located, from which he bombarded the air with some explosive stuff (thundering voices). As soon as he left the city, he lifted up his hands to signal to his men to cease their firing, and after the thundering voices ceased the storm came to an end. Here we have an excellent idea how Moses wrought his wonders, by utilizing to good effect his knowledge of the laws of nature.

III.

MOSES AS AN ELECTRICIAN.

The balm which Moses, the lawgiver, used for embalming his people for eternity, was the balm of science, life's vital power—electricity. Moses gave to his people no assurance of some kind of happiness in the "Beyond," nor did he make to them promises of an unknown soul-salvation. He did not, like Christ, assure them of a Heavenly Kingdom, nor did he promise them a beautiful Paradise, after the manner of Mohammed. Unlike other teachers of religion, Moses gave to his people no promise of compensation in the future, and yet for centuries they remained faithful to the pledges given near Mount Sinai. Why? Because he revealed to them the true power of God, power of electricity—a power whose current runs through all the veins of nature, making her animated, and

causing her to become a creative force. The bush, which Moses saw enveloped in flames, without being consumed, was a foreshadowing of the modern carbon, which burns in the electric lamp. He represented to his people his powerful Jehovah, uttering these words: "Behold Jehovah your God and Lord is a fire, which consumes fire." Now what kind of fire, other than electricity, consumes fire? The electric current, sent out by Moses from his machinery, runs like a thread throughout the religious history of the Jews; flashing its glorious light upon the illumined pages, mirroring by a splendid reflection the great wisdom of the greatest Mahatma of all the ages, i. e., of Moses.

IV.

THE TWO PILLARS OF FIRE.

The two pillars of fire, which went before the wandering Israel, guiding their march through the desert, were nothing more than electric standards, or movable batteries. The Bible delineates to us the appearance of the two pillars. That of the day appeared as a cloud before the marching host. At night a pillar of fire led the van, while the pillar of cloud guarded the rear, wrapping in darkness the path behind it. Any one, who knows how an electric searchlight casts a big cloudlike shadow, will at once recognize that the seemingly two pillars were only one, namely, an electric searchlight with a movable battery. When at night the pillar of fire was moving in advance of the army, it cast its shadow in the rear. In the daytime the order of operating the light was exactly reversed, and the shadow was visible in front.

V.

FLASHING ELECTRIC LIGHT UPON MOUNT SINAI.

If the barren, rocky mountains of Sinai could talk, we could obtain, in minute detail, information concerning the first electric light which flashed upon them, four thousand years ago. But alas! mountains have no tongues, and

rocks are silent. Nevertheless we can obtain the needed information by reading between the lines of the Bible and by listening to the legendary tales of the Talmud. The Bible tells us that Moses spent forty days and forty nights upon Mount Sinai making ready to deliver the Law. It is easy to understand, that it took him such a length of time to fix his batteries for production of his electric motive-power, and to lay the wires necessary to conduct it. After his preparations were all made, he came down, and ordered the Jews not to approach too near the mountain, lest they be hit with stones, or thrown down. The same prohibition was made in regard to animals, and for the same reason. (Read Exodus, chap. XIX:13.) Contact with a live electric wire produces just exactly the disastrous results threatened above. The description of the Bible as to how the mountains looked, when the Lord appeared there, is another indication of electric mystery. By this, moreover, we can account for the thunder and the lightning. The association of Aaron with the rest of the priests needs no explanation other than that there was absolute requirement of helpers to operate the machine.

The Talmud contains a tradition that the two stone tablets were written with white fire upon black fire, and that the two letters, M and S, were visible in a wonderful manner, as if engraved. This could not have been possible with real engravings, because the letters were visible on both sides. Edison, the electrician, can explain the secret of this tradition. Such a combination of white fire with black is made possible by electricity alone, and is a device adopted by merchants of the present day to make their store signs attractive. By the same agency can we account for the ability to see the transparent effect, in regard to the letters. Science is the religion of Moses, and of his God, Jehovah.

The Jehovah of Moses is a God of labor, love and life, whose electric powers have attracted the scattered atoms of chaos, and out of them have fashioned the universe.

He is the God of love, whose electric sparks kindle in the hearts of mankind the holy flames of love, which

illuminate the peaceful homes of his children—those little circles, which dot the vast circle of allied humanity, as the stars are multiplied in the azure vault of heaven.

He is life, for life is the compound of electricity, whose current runs through the pulses of the whole creation.

VI.

BUILDING THE TABERNACLE.

Those who believe that the tabernacle was built by Moses as a place for worship are greatly mistaken. In the six hundred and thirty laws of the Scriptures there is not to be found one law commanding prayer. The tabernacle, according to the plan of Moses, was built as a national college of science, where the priests were the healers, and the judges were the teachers and the calendar-makers, while the Levites were selected to cultivate the divine art of music, and to be the guardians of that wonder-museum. The tabernacle was the power-house out of which came forth the light which produced civilization and culture, as well as that luminous light of electricity which moved the wheels of Jewish history.

The tabernacle was divided into three apartments; one allotted to the entire children of Israel, the second to the Levites, where they sang their charming songs to Jehovah, the third to the priests for sacrificial. There was another interior subdivision, called the Holy of Holies, into which the high priest alone was allowed to enter, once a year, and for a brief time, on the day of Atonement. The whole building formed a parallelogram, thirty cubits long, and ten cubits wide, and, when erected, stood with its sides looking north and south, and its ends looking east and west. (A Jewish cubit equals 1.824 of an English foot.) The sides and the western extremities were constructed of boards raised on end, sunk in sockets, and connected together by horizontal bars. The extremities, which looked eastward, and formed the entrance, were guarded by pillars and hangings. The interior was lined with curtains, on the sides, while the ceiling consisted of skins. The flooring was the uncovered earth.

The Holy of Holies comprised one-third of the western section, being separated from the remainder by a veil supported by pillars.

The area was surrounded by a court, one hundred cubits long and fifty cubits wide; the entrance being from the east, and the tabernacle being well to the west of the enclosure, while the altar of burnt offerings, and the brazen lever were on the line between.

The pillars of the tabernacle were nine in number, four being overlaid with gold, and resting on silver sockets. These four supported the veil, which separated the Holy of Holies from the holy place. There were two curtain linings—the cherub curtain, and the goat's hair curtain. The main room, constituting the tabernacle proper, was lined, on the sides and the ceiling, with the cherub curtain. Of this the ground work was pure white linen interwoven with blue, purple and scarlet, and with figures of cherubim.

The goat's hair curtains formed the tent of the tabernacle, and extended along the roof and the sidewalls to the floor, between these and the cherub curtains.

The inner veil was of the same material as the cherub curtains, and was covered with the same symbols. There was a preponderance of blue color, as it is thought, suggestive of heaven, to which, as the proper chamber of Jehovah, it symbolized the entrance.

VII.

THE HOLY OF HOLIES.

The situation of this department has been defined previously.

It was in the form of a hollow cube, ten cubits on every side, and constituted the most holy and sacred spot in the whole enclosure. All else was subordinate to this.

Here were preserved, and protected in sacred seclusion, the most significant symbols of the whole worship. These were the "Ark," with its contents: the "Mercy-Seat" of the Cherubim; the Shechina.

VIII.

THE ARK.

The ark was a chest of wood, overlaid and lined with gold. It was two and one-half cubits in length, and one and one-half cubits in breadth and height.

It stood on four feet, and had rings at the end for the poles, on which it was borne, when there was occasion to move it. It contained the two "tablet stones," inscribed with the ten commandments, which were the vital points of the Mosaic religion.

There was the "golden pot" containing the manna, which was kept as a symbol of the miraculous way in which the Lord provided food for his people during their journey through the wilderness.

There was also Aaron's rod, that budded.

IX.

THE MERCY-SEAT AND THE CHERUBIM.

The Mercy-Seat, that translation of a word, which means covering, was the lid of the ark, and was made of pure gold.

It obviously symbolized the covering of sin in the act of forgiveness. It was sprinkled by the high priest with the blood of sacrificed animals.

X.

THE CHERUBIM.

According to tradition, the two "Cherubim" were birds with babe's faces; they were of pure solid gold.

Their position was at each end of the covering, facing each other, with wings extended.

XI.

THE SHECHINAH.

The Shechinah was the divine woman and motherhood, the glory of the Lord, who was always in her home, the "Holy of Holies."

There is no mistake that the ten cubits square space in the holy of holies was the power-house, where electricity was produced; and that the Talmud was right in saying, that "from that place the light went out to the whole world." I shall array all the facts and proofs, confirming the statement made above.

In the first place, observe the small amount of furniture for so vast a space—a square space of more than eighteen thousand square feet. Such an immense area is not suggestive of a bridal chamber for a divine couple. It much more readily suggests a large electric plant.

The ark, with a length of nearly four thousand feet, was not made simply to contain safely a few small articles—two tablets of stone, on which the ten commandments were inscribed; a golden pot, and a small rod. It was probably the place where motive power was produced. The materials of which it was made—gold linings and platings in a wooden structure—add to the force of the suggestion. Moses could have ways of producing electricity. He may have devised a sort of perpetual motion in arrangement acting independently, which was represented by the two tablets of stone; or he may have laid pipes to convey the steam under the heated altars and thence into the ark. In either way his mechanism could have been so cleverly arranged that it would require only a little fixing by the high priest, once a year, on the day of atonement. The "everlasting" fire upon both altars are silent evidences of the correctness of these surmises and suggestions.

In the Scripture (Numbers, chap. 4) we read how each Levite family-clan had a special part of the tabernacle to carry, when it had been taken apart to be removed, when Israel resumed its march. The clan of Kehoth had to bear the different pieces of the "Holy of Holies." The high priest, Aaron, and his sons first took the pieces apart, covered them, and placed them upon the shoulders of the Levites, from the clan of Kehoth. The Bible gives two reasons for such precautions. One is that the bearers shall not die. The second is, that they shall not defile the sacred things. Such reasons are given today for not al-

lowing outsiders to approach too near an electric plant, or battery. A more potent evidence, that the works of the tabernacle were carried on by the power of electricity, is the narrative of the death of Aaron's two sons.

XII.

ELECTROCUTION OF TWO PRIESTS.

The Bible tells us that Nadab and Abihu, each taking his pan filled with incense, went into the "Holy of Holies," and were burned by a flame, which came before the Lord. Soon after their death the Lord orders Moses (Leviticus 18:8) that no wine or intoxicating drink shall be drunk by the priests before entering that place. In another place in Scripture it is written that after the death of Aaron's two sons, the Lord commanded Moses to tell Aaron that henceforth no one but the high priest shall enter the holy of holies, and that he shall enter only once a year, on the day of the "Atonement."

From these two quotations we can learn many things which throw light upon the early history of electricity. We glean that in the infancy of the Mosaic religion all the priests were allowed to enter, at any time, into the place of the holy of holies. We learn also, that Moses became wiser, after the unfortunate fate of Aaron's two sons, and then prohibited all, but the high priest, to enter the sacred place. We learn that Aaron's sons were drunk when they entered the place and that, being under the influence of liquor, they forgot the regulations, came in contact with a live wire and were suddenly consumed by fire.

XIII

TALMUDICAL NARRATIVE.

The Talmud, by the benefit of an ancient tradition, informs us how the two sons of Aaron met death in the holy of holies.

Nadab and Abihu were drunk when they entered the holy of holies. Suddenly two flames in the form of wires

ran into their nostrils, burning their souls, while their bodies remained unconsumed. Such a death can only be explained by electrocution, and the same horrible death happens to our modern drunkards, who carelessly come in contact with a live wire.

From the above reference to the Bible and to the Talmud we seem to find proof that the two priests met their death by electrocution, and that Moses manipulated the electricity in order to keep the fires constantly burning on the altars.

It also seems very credible that the priests who were the "healers" employed electricity to effect cures, especially in cases of skin diseases. When a man was brought into the tabernacle with spots on his skin, indicating the first stage of leprosy, he was locked up in a certain chamber by the priest in attendance, and obliged to remain there for a week, or for two weeks. Such a patient often came forth completely cured, and made clean. We do not doubt that the priest charged his system with the electric current, just as modern physicians can make use of electricity for healing purposes.

After the electrocution of Aaron's two sons, the secret of producing and manipulating electricity was revealed to the high priest. He in his turn instructed his successor, and so from generation to generation, the secret passed along without being revealed to the outside world. The people looked aghast when the sacrifices were consumed by an eternal flame whose origin was unknown to them. On the day of Atonement, the priest who conducted that day's service in person, slaughtered one goat and sent the other one to Azazel (to atone for the sins of the fallen angel Azazel, who rebelled against the Almighty at the time of the creation). He then hung up a red thread in the entrance of the holy of holies, and entered the place, as it was supposed, to pray the Lord to forgive the sins of his people.

When he came out the red thread turned white, and the people rejoiced to see the sign of the forgiveness of their sins. Such a seeming miracle could have been produced only by the power of electricity.

We of today well understand what effect electricity produces on colors. The high priest represented the tabernacle to the people, in him resided all its dignity. He held the key to the mystery which baffled the minds of the ignorant masses. During the existence of the first temple, the priests were its sole rulers, and alone familiar with its secrets, with the exception of the prophets, who knew all the mysteries by virtue of their rank.

During the existence of the first and second temples many practical improvements were made in the development of electricity, as well as in the machinery employed. The latter improvements resulted from the knowledge gained during so many centuries. I shall describe all these when I handle the temple as my theme.

When the priests became corrupt at the end of the first temple, the prophets handed over the mysteries to the learned sages, who, as a rule, were not priests. When the Jews returned from the Babylonian captivity, after the expiration of seventy years, these sages, the non-priests, undertook the restoration of the temple, and the rebuilding of the electric plant in the holy of holies, having learned many improvements during their sojourn in the land of the enlightened Chaldeans.

XIV.

THE URIM AND THUMMIM, OR THE ORACLE.

The urim and thummim, worn on the breast of the high priest, consisted of a plate containing twelve precious stones of all the kinds known at that time. These represented the twelve tribes of Israel, and upon each stone, or above it, the name of its corresponding tribe was inscribed. The urim ve thummim, a term which signifies "enlightened, perfect," was the oracle of the ancient Hebrews. It was not such an oracle as that used by the Greeks, where a priest, with crafty shrewdness, so equivocally worded his reply that it would apply in case of failure, as well as of success. I shall mention an instance to illustrate.

It is said that a king once came to the famous oracle

at Delphi to inquire about his success in some battles, in which he was about to engage. The priest informed him that, if he crossed the river, an empire would fall. The king crossed the river with his army, and gave battle to his opponent, and was badly defeated. The empire of the conquered became the prize of the victor. The defeated king entered the temple again to complain of the false prophecy of the oracle, alleging that the priest had deceived him.

The cunning priest replied: "Oh King! the oracle is truth. It told you that an empire would fall, when you had crossed the river. You see the prophecy came to pass, but I was not aware, in advance of the conflict, whose empire would be victimized. The moral of this tale is obvious.

The Jewish oracle was not after the Greek style. It was conducted on scientific principles and did not condescend to duplicity.

The Talmud fully describes how the oracle of the urim and thummim answered questions. Twelve precious stones, differing in character and color, adorned the breast of the high priest, six stones on the right side, and six on the left. Over each stone was engraved the name of its corresponding tribe. This system enabled the letters of the Hebrew alphabet to be repeated several times. One instance is given to show the work of the system.

King David came to consult the oracle, and asked: "Will the dwellers at Keilah deliver me into the hands of the Philistines?" The reply was: "They will."

This answer was given in the following manner. A light flashed upon "T"; then upon "h"; then upon "e"; then upon "y." Thus the word "they" was spelled. In this way each word of the sentence was formed.

This system covered all cases; included affirmation and negation; inspired courage, or created dismay.

From the Talmud's explanation we are led to surmise that the Jewish oracle operated its replies by the aid of electricity, as its name, "Urim Ve Thummim" (light, perfect) implies. Our modern typewriting machines suggest the principle upon which the work was conducted. The

high priest had, in his pocket, a battery charged with electricity. Upon this all the letters of the alphabet were engraved, or were conveniently attached to it. Beneath the garment of the priest, wires running from the battery were connected with the twelve precious stones. We shall be more explicit, perhaps, by a more particular delineation of the method of procedure. For instance, in the first place, we suppose that a wire from the battery touched the letter "a" on the battery. This same wire extended, is made to connect also with the same letter on one of the stones. We select, for example, the initial letter of Asher, the name of one of the tribes. Following the same order of procedure, we can act, in the same way, with respect to all of the letters. In case of consultation, therefore, all the high priest had to do was to keep his hands in his pockets, and manipulate the several buttons, just as the typewriter manager fingers the respective keys of his machine.

In the second temple the urim ve thummim was not in use. Possibly the pocket-battery scheme had become a lost art. We have advanced enough argument, however, to establish the fact that the Mosaic religion was founded on the life-principles of electricity, which is life.

XV.

THE TEMPLE.

The temple was constructed on the same plan as that on which the tabernacle had been built, and to serve the same purpose; but the materials were more durable and costly, and the style was more elaborate and ornate. The arrangements, the sacred contents, and the priestly administrations were the same, but the accessories were grander, and the effect more imposing.

There were three structures successively erected in Jerusalem—Solomon's Temple, built 1004 B. C., and destroyed by King Nebuchadnezzar 588 B. C.; then that of Zerubabel, built about 575 B. C., and pillaged and despoiled by Antiochus Epiphanes in the year 167 B. C.; thirdly, that of King Herod, built upon the ruins of the

former, and begun 16 B. C. It was finished A. D. 29, and destroyed by Titus A. D. 70. All the structures were erected on Mount Moriah on the spot where the patriarch Abraham was when about to sacrifice his son Isaac, and where King David raised an altar to the Lord, after taking the city from the Jebusites.

XVI.

SOLOMON'S TEMPLE.

This was the Jewish temple par excellence, and the idea of its erection originated with King David, who left the plans and models with his son, Solomon. King Solomon commenced to build the temple about four hundred and eighty years after the "Exodus," and in the fourth year of his own reign, finishing it towards the end of the eleventh year of his rule. Hiram, King of Tyre, supplied craftsmen, stones and the cedar wood from Lebanon. Among these craftsmen was the noted architect Hiram.

The temple proper, as well as the sanctuary, was built after the fashion of the tabernacle, but the dimensions of the former were double the size of the latter, and there were additions to it in the shape of chambers, on the roof and along three sides, for the accommodation of the priests. There was also a system of internal supports not required in the tabernacle. The sanctuary occupied the summit of the mountain. The courts of the Israelites were along three sides, on elevated platforms. No priest had access to these courts. The courts of the women, i. e., to which women had access, were on corresponding platforms, less elevated than the former. The entire structure rose like a pyramid above the plateau, whose remaining length formed the court of the Gentiles.

XVII.

ELECTRIC IMPROVEMENT IN SOLOMON'S TEMPLE.

(See 1 Kings, Chaps. 6 and 7, and also the description in the Chronicles.)

The holy of holies occupied a space, in the form of a

square, whose respective sides were twenty cubits. Each cherub was ten cubits in length, and its wings measured, respectively, five cubits. I think that the enlargement of the space was due to the many improvements and to the many inventions brought into use since the tabernacle was built. I also think that the cherubim were a part of the electric mechanism, and that Solomon increased their dimensions for two reasons. In the first place, they had to be enlarged to be in harmony with the enlarged space of the room. Secondly, the improvements and new inventions required a corresponding increase of the size of the electric apparatus in every respect.

If the cherubim were not a part of the suggested mechanism, but were merely religious symbols, Solomon would surely have replaced the sacred cherubim made by Moses, rendered still more sacred by their antiquity.

Another new improvement, which substantiates my theory, was the creation of the sea beneath the altar. This sea was ten cubits across from brim to brim, and it was thirty cubits in circumference. The basin was five cubits in height. Under the brim of the basin there were knobs compassing it, ten in a cubit, compassing the sea round about. The knobs were cast in two rows.

The basin stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east, and the sea was set above upon them, and all their hinder parts were inward.

It was a hand-breath thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies. It contained two thousand baths. (A Jewish bath was seven gallons and four pints.) And he made ten bases of brass; four cubits was the length of one base, and four cubits was the breadth thereof, and three cubits the height of it. The work of the base was on this manner: they had borders, and the borders were between the ledges. On the borders, that were between the ledges, were lions, oxen, and cherubim, and upon the ledges there was a base above, and beneath the lions and oxen were certain additions of thin work. Every base had four brazen wheels, and brass,

and the four corners thereof had under setters; under the layer were under setters molten, at the side of every addition. (The Hebrew more properly means wreaths instead of addition.) And the mouth of it within the chapter and above was a cubit, but the mouth thereof was round after the work of the base, a cubit and a half; and also upon the mouth of it were gravings with their borders, four-square, not round. And under the borders were four wheels, and the axle-tree of the wheels were joined to the base, and the height of a wheels was a cubit and half a cubit. And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their felloes, and their spokes, were all molten. And there were four undersetters at the four corners of each base, and the undersetters were of the base itself. And in the top of the base was there a round compass of half a cubit high, and on the top of the base the ledges thereof and the borders thereof were of the same. For on the plates of the ledges thereof and on the borders thereof, he graved cherubim, lions and palm-trees, according to the proportion of every one, and additions round about. After this manner he made the ten bases; all of them had one casting, one measure, and one size.

Then he made ten lavers of brass: one laver contained forty baths: (about three hundred gallons) and every laver was four cubits: and upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

XVIII.

AUTHOR'S COMMENTS.

The exercise of a little common sense will enable any one to recognize the importance of the description of the "sea," as above given in exact detail. For what purpose were the sea, and the enormous wheels provided? Surely they were not intended for ornamental purposes, or for religious uses. The Jews never wheeled their prayers to

the Most High, after the manner of the Thibetians. The sea and the vast wheels were used for scientific purposes, i. e., to produce electricity. Whoever is familiar with a modern electric-plant, will perceive that a modern dynamo is outlined in the description. Dimensions were increased, and other improvements made, in order to meet the demands of practical experience and scientific progress.

XIX.

THE SECOND TEMPLE.

The second temple was copied from the plan of the first, but in quality of material, and character of workmanship it was most decidedly inferior to its prototype. Those who were employed to build the second temple, recalling to mind the glory of the first, could not refrain from tears, and a cold tremor ran through them when they observed the poor quality of the materials furnished them for the rebuilding.

XX.

HEROD, THE GREAT IMPROVER.

One of the noblest characters that ever sat upon a Jewish throne was Herod the Great.

Modern phrenologists would find it difficult to reconcile the peculiarities of his nature. He was remarkable for the variableness of his temperament. He would pass from one extreme to another, suddenly changing from cruelty to kindness, from hate to love. He was an ardent admirer of the Romans, and yet was one of the most fanatical of the Jews. The only uniformity he ever manifested was his inconsistency. He was a lover of foreign manners and customs, yet remained a Jewish patriot, although he was an Edomite. The great improvements he made upon the second temple best illustrate his patriotism. It was not that he rebuilt on an enlarged plan. He retained the former dimensions, but built upon a vastly more mag-

nificent scale. He enclosed the whole temple within two walls: an inner one, in shape a parallelogram, of great strength, and adorned with porches and an imposing gateway; an outer one, square in form, and embellished with porticoes of a style superior to that of any other temple of the ancient world. The dimensions of the outer wall were four hundred cubits on every side. The northern and the eastern sides were made so thick that they formed a strong defense for the city.

The most magnificent architectural feature of this temple, however, were the cloisters added to the outer court; those of the west, north and east sides being composed of double rows of Corinthian columns, supporting the flat roofs. The Talmud says, that from afar they seemed to represent, by their colors, motions of the waves. The most imposing appearance was that of the Royal Porch, which overhung the southern wall. This porch was supported by one hundred and sixty-two columns in four rows and formed the principal entrance to the temple. Seen from a distance, the whole must have presented a most impressive spectacle: the outer court with its structures forming one terrace, the inner with its structures forming a second one, the temple itself rising serenely above them both.

In reality the whole height presented five levels—the first being the court of the Gentiles; the second, eight feet higher, the court of the women; the third, ten feet higher, the court of all the Israelites; the fourth, three feet higher, the court of the priests; the fifth, the floor of the temple proper, eight feet higher still, and consequently twenty-nine feet above the first.

XXI

HOUSE OF GOD, ACCORDING TO TRADITION.

While the first temple existed the high priest was its janitor, and he alone understood how to produce and conduct the electricity. This secret he handed down to his successor, generally his son. When the prophets saw that

the priests had become corrupt and venal, they deposed them, and appointed the Rabbis in their place. The Rabbis were the sages of the Talmud, or the august body, the Sanhedrin (Superior Court).

At the time of the restoration of the second temple, when religious schisms had become more and more manifest, and the growth of sectarianism was threatening to endanger the national cult, the sages removed the control of the temple from the high priest and placed it in the hands of a non-priest.

This non-priest held the title of Ish Har Habaith (the lord of the mansion, major-domo).

A rigid temple discipline was inaugurated and punishment was inflicted upon those who violated the ordinances. The whole temple seemed like a military camp, and the rules were very rigid.

The entire number of the Levites and the priests was divided into twelve mishmors (watch stations) or regiments, each comprising two thousand men in full. Each regiment was drafted to serve a month in the temple. The regiment was sub-divided into four battalions, each containing five hundred men. Each battalion was drafted to serve a week in the temple. When the battalion entered the temple for the weekly services, its members were subjected to regulations, as soldiers are in an army. They slept in the temple, each depositing his clothes under his head. The key of the temple was in the charge of the lord of the mansion, a non-priest, and he was under the control of the Sanhedrin. He was also called Memuna, a term meaning high-appointed. Frequently the Memuna made a sudden and unexpected inspection of the premises. If he found a man violating the regulations, he beat him with his club, and burned his clothes. In Jerusalem, when in the night cries came from the direction of the temple, the people would say: "It is a poor son of Levy, who is now being clubbed, and having his clothes burned."

Before daylight the Memuna opened the temple gates, and mustered all the Levites, and priests, and like soldiers they came before the Commandant to report. As they

were arrayed before him, he assigned to each one his duty for the day. The high priest was also subjected to a rigid regulation, though, of course, such as was proper for his exalted station and dignity, and he also was under the direct control of the Sanhedrin, the Supreme Court. The secrets of the electric plant, known by only the sages and the members of the Sanhedrin, were employed, as a terrible, invisible power, to rid the temple of those high priests who showed inclination towards the doctrines of the Sadducees. The Pharisees, including the seventy-five members of the Sanhedrin, were the dominant party. That those sages knew the power of electricity can be seen by their sayings recorded in that vast encyclopedia, the Talmud, and in the Midrash, a sort of appendix to the oral law.

Speaking of the creation, the Midrash says: "With light God has created the world." The sages seem to have excelled modern scientists in their knowledge of nature's mysterious works. They took the prisms of light as the primary atoms from which life was evolved.

Another extract from the same book: "The primary light was so powerful that it illumined all space." Again: "The Lord saw that mankind in general would not be worthy to behold it." The Lord therefore hid it, to be revealed again in the latter days, when it will prove a healing power for the righteous, and a punishment for the wicked.

The Midrash asserts that vegetables developed rapidly under the influence of that light. It is curious to notice that the same result has recently been discovered in the application of electricity to hasten the growth of plants. The Talmud (tract Sanhedrin) declares that, at the time of the flood, the incorrigibles boasted that, if the Almighty withdrew his light, they could produce it themselves. The same book informs us that Noah used, in the ark, a splendid light called Zohar.

The Talmud (tract Betza) forbids any Jew to produce, on a Sabbath day, light out of earth, dust, or water. Out of such materials what light, except electricity, can be formed?

Having proved, by undeniable facts, that the early sages were familiar with electricity, we shall now proceed to unfold what use they made of that power to promote partisan purposes.

XXII.

THE SECTS.

At the time of the second temple, the Israelites were divided into three religious parties—the Pharisees, the Sadducees, the Essenes.

The Pharisees constituted the most powerful sect. The Sadducees were the aristocratic class. The Essenes were made up from the dreamers and idealists, briefly termed the Mystics.

The Pharisees believed in a future life, and observed the Mosaic laws, in accordance with their spiritual meaning. Hence arose the oral law.

The Sadducees accepted the literal, but not the spiritual, meaning of the law. They therefore declined to accept the idea of a future life, because it was not expressly mentioned in the Scriptures. They moved mainly in the highest circles of society, and their motto was: "Eat, drink, die!" In their view, death was the finale.

The Pharisees were zealous Jews, ready to fight for God and country, and willing to die for a patriotic or religious cause. On the other hand, the Sadducees were selfish, and lacking patriotism. As long as they could satisfy their appetites, they cared not who ruled the country.

The Essenes were a quiet, inoffensive portion of the community, caring for naught but spiritual development. While the Pharisees were sharpening their swords to make ready to wage war with the Roman foreigners, the Essenes were devising spiritual weapons, wherewith to fight the devil and his imps. The Essenes cultivated abstinence; the Sadducees rioted in indulgence.

Politically regarded, the Essenes were nearly a cipher so far as influence is concerned. The Pharisees held the reins of power, and directed the course of affairs, being

able to count upon the good will and quiet assistance of the Essenes in matters which involved religious considerations. It will be seen that only two rival parties existed in the commonwealth, and that extreme divergencies of view utterly prevented these two from acting in harmony. On the contrary, the breach between them constantly widened.

The Protestants and Catholics of the present era agree in the essentials of their creed, but are very unlike in the conduct of their religious services. They thus feebly express the total disagreement which separated the Pharisee from the Sadducee. The Pharisees notably advocated the religious ideas of the masses, the popular belief, for those in any age who take no interest in the future are verily the exception.

The Pharisees became trained politicians.

Having obtained the power, it was only natural that they should exert every effort to maintain it. Their success demonstrated their political expertness. The only advantage the Sadducees had was that they could so cunningly make personal appeal to man's inborn desire to enjoy life. For the thoughtful and well-informed it is not always a simple and easy task to detect the boundary line between the rational and moderate indulgence and that which is excessive. Much more difficult is it for the heedless and inexperienced to recognize the same distinction. It is pleasing to notice that the intelligent reasoning and the nobler doctrines of the Pharisees far outweighed the temptations of their opponents.

We can readily perceive that the insinuating address of the Sadducees might be a source of great danger to the entire state, and introduce great corruption.

For the purpose of illustration, we will suppose a case. A high priest—we propose to regard him primarily as an individual, and afterwards in his official capacity—owing to his natural proclivities, may find himself ready to endorse and to embrace the sentiments of the Sadducees. As the religious head of the nation he may lead the majority of the people to follow him into the ranks of his adopted party, and thus imperil the power of the Phari-

sees. Especially could he become a dangerous man in the community, if he should descend to the low tricks and paltry arts of unscrupulous politicians.

In order to guard against such a possibility, as we have above represented hypothetically, the Pharisees inaugurated a policy which is a master stroke of shrewdness, and worthy to be imitated by other well-meaning reformers.

In the first place, they began to break up by degrees the power invested in the hands of the high priest, and thus diminish his power over the ignorant masses. According to the Mosaic law no place of worship was allowed to be erected outside of the temple. The Sadducees adhered to the law. Sacrifice was the order of worship established by Moses. The Pharisees began a crusade against animal-sacrifices, under the pretence of preventing cruelty to animals. They installed prayers as a mode of worship and erected synagogues in opposition to the temple. The masses welcomed the reform with delight, and patronized the synagogues.

The next movement was to take away from the priest the educational authority, by establishing regular public schools, and appointing non-priests as teachers.

There was still another influential power left, viz., that of "Healers." This power was also taken away, and the priest was degraded to the position of servant of the temple.

At the time of the first temple, a leper, or any man afflicted with a skin disease, was brought before the priest for treatment. At the time of the second temple medical colleges had been established, and regularly graduated physicians, non-priests, attended to the ailments of the people. In the former case, when the priests were the healers, if a leper was brought before them, the treatment consisted in his being locked up in an observation room, with the result that he would either be declared a non-leper, or would be pronounced to be one, and thus become an outcast from society.

Under the new regime, medical science and surgery had made such progress that the leper no longer appeared before the priest to be, perhaps for weeks, the object of

such ridiculous care. The Talmud (tract at Berochoth) says that, if a leper wanted to celebrate the Easter feast, he went to the Rofe—healer—and after the latter had operated upon his diseased skin, he as well as the healer could come into the temple and celebrate his Easter lamb-offering.

The Pharisees succeeded in their schemes of reducing to a minimum the power and influence of the high priest. Then they undertook an additional method of degrading him. The idea was to investigate his principles, and for this purpose they employed the agency of electricity. They sought to discover his religious sentiments. We shall now disclose the trials the priest underwent, as stated in the Talmud (tract at Joma) before he was allowed to enter the sanctuary, to remain for a few moments, on the day of Atonement. Seven days before the day of Atonement, they locked up the high priest in the chamber of the temple, which was called the "chamber of Pehadrin," and they prepared another high priest in case the first one should happen to be unable to perform the service. They also had another wife ready for him, in case his wife should die, for the Scripture says: "He shall atone for himself and his home."

All the seven days he practiced the manner of sprinkling the blood, of preparing the incense, and of performing the sacrifice. Three members of the court were constantly with him, to teach and to train him, all the seven days, how to manage, on the day of the Atonement, for what occupied him but a few moments then. These three members of the court always addressed him thus: "Our Lord, High Priest, read with thy mouth what we have read before you, perhaps you may have forgotten some of the regulations, or perhaps you may not have been taught them."

On the eve of the Atonement day, they showed him various bulls, oxen, and lambs in order that he might know how to handle the sacrifice. All those seven days they did not deny him any kind of food or drink he demanded or desired, with the exception of the day before the "Atonement" day. On that day he was allowed only

a prescribed diet, small in quantity. On the eve of the Atonement day, the members of the court brought him up to the garret of the chamber named Abtinis, and there they made him swear, and said to him: "Under oath, our Lord High Priest, we conjure you by the name of Him, who made his home (or Shechinah) here in this mansion, that thou shall not alter one jot of the instruction we have given you." Then they handed him over to the elders of the priests, and departed. They wept at the departure and he wept.

Then, on the eve of the Atonement day, the younger of the priests kept him alert the whole night, that he should not be sleepy, and when he showed a desire to sleep, they drummed with fingers on the table, to keep him wide awake. They read to him, the whole night, portions of the Scriptures.

"The whole proceedings," the Talmud remarks, "were to impress upon him that he should not do as the Sadducees do when they bring the pan of incense into the place of the holy of holies: for they make the incense outside and then bring it into the holy of holies.

The Pharisees demanded that the priest shall enter the sanctuary while the pan produces the smoke, as it is written: "I will be seen in clouds (or smoke)."

The minutes spent in the holy of holies were very few and when the bearer of incense came out unhurt he gave at night a banquet, celebrating the occasion as specially a holy time.

From the above statement we learn how they used the power of electricity as a medium to find out to what sect the high priest belongs. Once a year the machinery of the sanctuary needed fixing, or a button had to be pressed. Now, in order that the priest shall perform his duty, and not know what he is doing, they order him to enter the holy of holies, with his pan of incense full of smoke, to prevent him from seeing the whole machination, and the effect of his visit.

The Sadducees prepared the incense outside, and, when

the smoke had disappeared, they entered the sanctuary to have a clear view of the surroundings.

During the seven days of his seclusion, under the charge of the three members of the court, he was instructed: "To enter the holy of holies enveloped in the smoke of his pan: to follow a certain course of directions, which had been perfectly outlined to him in his previous instructions: to perform a certain duty, the object of which was not revealed to him." Now, if the high priest was a Pharisee, he implicitly obeyed instructions; if he was a Sadducee, he violated his instructions variously. He prepared the incense outside the sanctuary, so that the smoke escaped before he entered the room, and he had a clear view of all his surroundings. Disobeying instructions, he began to tamper with the machine, and coming in contact with a live wire received a fatal shock.

The same talmudical tractat cites an instance of such fatality: A high priest, who was a Sadducee, prepared his incense outside the sanctuary, informing his father, who was also a Sadducee, what his intentions were. The father gave his approval, adding: "My son, we are still afraid of the Pharisees." After the son had entered the sanctuary, an angel came and kicked him in the face. The outside priests, hearing the noise, rushed in and bore him forth a corpse, with the imprint of a calf's foot between his shoulders.

Many great Rabbis, versed in all ancient wisdom, have tried, in vain, to explain the unnatural death of that priest. My opinion is, that he was electrocuted. We know that the cherubim on the ark had babe's faces, and calves' legs, according with the ancient conception of angels; and that the church today paints them in that fashion. The priest's death was without doubt the result of his own foolish imprudence. Acting without regard to instructions, he touched one of the cherubim which was charged with electricity, and the passing current killed him, leaving the imprint between his two shoulders.

The above narrative clearly indicates that we do not have to read between the lines to find a solution of the sanctuary mystery.

There were many high priests at the time of the second temple, and it often happened that one was taken out a corpse. The Talmud informs us that eighteen high priests served the first temple all through its existence; and that eighty high priests, in like manner, served the second temple.

Simon the righteous, was a high priest for forty years. We quote from the Talmud, that in his last year he said to his friends, as he was leaving the sanctuary: "This year I shall die." They inquired: "How do you know it?" He replied: "In all the previous years of my service, when I entered the sanctuary, an aged one, clad in white garments, was wont to enter with me, and also to leave, when I left. This year he entered with me, but did not leave with me. This is a sign that I shall die this year." This tale is suggestive.

As the high priest, enveloped in the dense smoke, came into the sanctuary, could not some electrician, dressed in white, have entered with him, and fixed the machinery without being observed?

Again from the Talmud: A high priest once noticed that a certain spot of the floor differed from the rest. He stooped down to investigate. While thus engaged, a flame, in the form of a wire, entered his nostrils and burned the life out of him, without charring his body. His death resembled that of Aaron's two sons.

When the Rabbis, at the time of the second temple, began to shape Judaism into a scientific religion, an advance in benevolence kept step with the progress of science. The gospel of kindness began to be announced to the nations. The Talmud says: "Love thy neighbor." See "Tractat Sanhedrin." This new gospel was particularly intended for the benefit of condemned criminals. The ancient method of putting criminals to death were considered a disgrace to humanity. Strangulation, stoning to death, etc., involved too much cruelty. The Rabbis advocated electrocution. Of course we do not claim for them a knowledge of the scientific instrumentalities which are in vogue in the nineteenth century of the new era.

The same authority (Tractat Sanhedrin) describes the method of electrocution. "The condemned criminal was placed in a grave, and partially buried. His hands were tied. A metallic wire, called *aher*, was placed in his mantle. He met his death suddenly, as did the sons of Aaron, without having his body burned."

What need have we of further proofs that the Talmud refers to electrocution? These direct, and circumstantial, evidences arrayed before us are enough to demonstrate our theory.

In conclusion, I shall add only two more extracts derived from "Tractat Joma," and "Pirkai Aboth."

"No wind could bend, or whirl, the flame of the altars, and the smoke mounted in a direct line." Surely no ordinary flame would thus blaze, no ordinary smoke thus ascend. Only electricity works in this manner.

The next fact is that all these machinations, and all these mechanisms, were devised by that greatest and grandest of the original Mahatmas, Moses. His works, like the powers of electricity, have illuminated the world.

Having thus described the temple, which took the place of the tent of Shem, I hope to still further enlarge your acquaintance with the far distant "Past."

A CROWNED MAHATMA—KING SOLOMON'S TELEPHONE.

There is a legend in the Talmud (Tractat Erubin) that King Solomon made two reforms. One of these is called the *Eirub*. This signifies the erection of poles, with connecting wires, encircling the entire limits of a city, and showing the exact length of a Sabbath day's journey. Beyond these poles, nothing, not even a handkerchief, is allowed to be carried upon the Sabbath.

The second reform required the washing and uplifting of the hands, both before and after meals.

The Talmud remarks that King Solomon had "created ears for the law" by these two reforms. The Talmud adds that, when King Solomon made these two reforms, a

daughter of a voice was heard saying: "Be wise, my son, and my heart will rejoice too." The entire scope of these narratives is shrouded in mystery. There must be some hidden meaning. Certainly the erection of poles, connected by wires, in order to define the limits of a Sabbath day's journey, is not in itself a very remarkable affair; does not indicate the possession of wisdom, meriting special praise.

If any of my readers have had occasion to travel through parts of Asia, Russia, and Galicia, they must have observed, with some surprise, wooden pillars, or poles, similar to our telegraph poles, and quite a distance in their extent. Every city and town inhabited by orthodox Jews, makes an exhibit of these poles. If you inquire what they are for, you will receive the reply: "It is the Eirub (Sabbath boundary), and no one is allowed, by the oral law, to carry anything beyond them on the Sabbath." If you examine the oral law, the Talmud, throughout its entire code, you will find, with but one exception, no law having reference to Sabbath boundaries. The purpose of this exception is, that King Solomon was the first to order these boundaries; and that the present code of laws, in this regard, is merely the result of addenda, made at different times, by divers Rabbis. It seems, to say the least, to be very inconsiderate to credit the wisest of men with being the author of such an insignificant religious invention, if that is all it amounted to.

Carefully reading between the lines of the legend, a new idea enters our minds, and listening closely with the ears of our imagination, we seem to hear, still echoing in the air, the voice of the great Mahatma, King Solomon, who employed a telephone of his own invention.

When King Solomon had exhausted the public treasury, by his withdrawal of funds to build the temple, and to support a most luxurious court, together with his thousand wives and concubines, he was compelled by his straitened circumstances to resort to oppression to relieve his pecuniary distress. His subjects dismayed and discouraged by the heavy taxation, threatened a revolution. Fearing this, he took every precaution to preserve order.

He especially felt uneasy with reference to the rest-day, the Sabbath, because their riots might arise among the idle rabble.

Among other expedients to hold the people in subjection, he gave orders that poles, connected by wires, should be erected about the city so as to mark the limits of a Sabbath day's journey. No articles were allowed to be borne beyond or across these limits. He borrowed his idea, in part, from Moses in the days of encampment. This prohibition prevented the carrying of weapons in either direction. Thus those outside could not join forces with those inside the limits.

This Sabbath boundary-business had another aspect of a secret character. It became a means of speaking so as to be heard at a long distance, in every direction. The poles were probably extended indefinitely. Thus King Solomon was enabled to communicate speedily with all parts of his realm.

When King Solomon first tried his new invention by telephoning to some governor of a province, inquiring about affairs, the listener addressed must have heard with astonishment the distinct tones of the speaker. In his great bewilderment he replied to his royal master: "Be wise, my son, and my heart will rejoice too."

The Talmud says that, when King Solomon had completed his system of "Sabbath boundaries," a Bath Kol was heard saying: "Be wise, my son, and my heart will rejoice too." That "Bath Kol" was the first reply of admiration to the crowned inventor; and Bath Kol, which means the daughter of the voice, became the proper poetical term for the voice-transmitter, the telephone, otherwise known as the Sabbath boundaries."

Of course this invention, like all other scientific inventions of those early times, was hidden under a religious cover, in order that its real use might be withheld from the people's knowledge; for they were held in subjection by means of miracles and wonders, which were merely scientific tricks. This is what the Talmud meant in its assertion that King Solomon, in establishing the "Sabbath-boundaries," added ears to the law; for the after-

sages knew the secrets of his invention, and successfully made use of them to keep the masses under the bond of law and order. Possibly King Solomon alludes to his invention in Ecclesiastes: "And the bird of the sky carries the voice."

The crowned Mahatma, Solomon, was called the wise man in his own time, and no one today presumes to dispute with him the claim to that honorable distinction. Well did he understand the laws of nature, and how to employ her forces.

The Tosepta declares that King Solomon placed an iron lance upon the roof of the temple to ward off the lightning. According to this, Benjamin Franklin was not the first inventor of the lightning-rod. It was the misfortune of these ancient inventions that, in order to screen their real use, they were disguised under the mantle of religious devices. Owing to their limited employment, they gradually fell into disuse, and then were forgotten in the lapse of time.

The Rabbis of the Talmud, and the sages of the second temple period, employed the Bath Kol (the daughter of the voice) on many occasions; in later times it served as an oracle for the benefit of the masses, who are very open to deception on account of their ignorance.

The readers of the Talmud are often surprised to learn how rapidly rumor was scattered far and wide in ancient times, when railroads were unknown, and telegraphic communications unthought of through the aid of electricity. We find, however, that such rapid circulation of news was made possible through the Bath Kol, or by letters communicated from above.

There was once a hot dispute between the famous Rabbi Eliezer and his opponents in the College, concerning the interpretation of a certain law. At the close of this violent word-wrangling, Eliezer announced his decision to refer to the Bath Kol, and his opponents ridiculed the idea. It must have been that the Rabbi appealed to a sage who lived a long distance off, for, when the reply was received through the medium of the Bath Kol, the telephone, the opponents refused to receive it.

If by the Bath Kol was meant, by a heavenly voice, then the sages would have accepted it. As it was simply an ordinary, human voice talking through a mechanical device, they discarded it.

Tradition relates that the high priest, Simon the righteous, came out from the sanctuary once on Atonement day, and announced that he heard the Bath Kol say: "Our soldiers, now on the battle-field, have achieved a great victory over the enemy"; and that the voice spoke in the Chaldean tongue.

This goes to prove that the telephone was established in the temple, and that the message to the high priest was transmitted by its operation, although the masses regarded it as a voice from heaven. The Rabbis have a tradition that the angels understood all the languages spoken on earth, with the exception of the Chaldean.

This ought to settle the point. If the message was in the Chaldean tongue, it did not come from heaven. It was only a dispatch from the army-general sent to the high priest, and couched in the Chaldean language for governmental purpose. The Chaldean in ancient times was employed, as is the French language today, for diplomatic intercourse.

A deep, scientific meaning underlies the Rabbinical idea that the angels are unfamiliar with Chaldean. The intention was to draw a line between faith and science, between facts and fiction, between reason and feelings. As the scientific books were written in Chaldean, of course the angel, the child of fiction and faith, could not read them. What a sublime thought!

From all the above-mentioned facts, we find that a perfect scientific system, based upon the knowledge of the laws of nature, was observed by the enlightened Jewish priests, prophets, sages, and Rabbis, in order to keep the masses in subjection to law and order; and that many a miracle, or wonder, wrought by those past Biblical Mahatmas, was performed through the agency of electricity, in accordance with the methods adopted by the father of the Mahatmas, Moses.

**ELIJAH, THE GRAND MAHATMA, OR A PROPHET
ELECTRICIAN.**

The Jews never attempted to worship saints, or other mediators, since they were always in direct communication with the Almighty. There is, however, the life of one Mahatma so interwoven with the threads of the religious Jewish life that it assumes the form of a "Saint Cult." That Mahatma is no other than the prophet Elijah, who was suddenly translated from earth to heaven, without the intervention of death; ascending upward out of sight on the wings of the whirlwind, after the chariot of fire, drawn by horses of the same element, had passed between him and Elisha, his companion.

This wonderful immortal mortal was a most conspicuous figure in both the civil and the religious life of the Jews.

When a child is circumcised, a throne is set for that prophet, who is supposed to be present at every ceremony of that kind. A cup of wine is also put aside for him on Easter night, when the Jews celebrate their national liberation. The prophet is not regarded as an idler; like those celestial beings, whose sole occupation is to sing, with harp-accompaniment, the unvarying song of the Hallelujah.

He is continually busy, and is supposed to be ubiquitous, though never visible. With worthy mortals he studies the secrets of nature, revealing to them the mysteries of life, and also its laws.

At the same time he goes to help the worthy poor in their daily troubles. To some he reveals where hidden treasure can be found; to others he teaches some wonder-cure, which helps them to earn a living.

It is the fond desire of every Jew to see the prophet Elijah, but only those of the school of the Mahatmas, the wonder Rabbis, see him often, since they are under his control. The imprint, which this prophet has left upon the Jewish life, is derived from two sources; his Mahatma miracles in the first place, and, secondly, the tradition

of some of the original Mahatmas, whom he especially influenced.

For instance we cite Rabbi Simon Bar Jochai and his son Eliezer. They were hidden in a cave for thirteen years, and had for a sole visitor the prophet Elijah. He taught them the mysteries of the Cabala, which they subsequently published as the "great work," under the name of Zohar, the light.

A careful investigation of the works and acts of that miracle-worker will convince us that he was a good disciple of the Mosaic school, and that he walked in the path of truth, illumined by the light of electricity.

WORKS OF ELIJAH.

The school of the prophets was divided into two classes—the seers and the prophets. The former class could look into the far distant future and relate their visions. The latter class were workers, not talkers. The prophet Elijah and his favorite disciple, Elisha, were members of the latter class. These two prophets performed miracles on a scientific plan, by virtue of their knowledge of the laws of nature, and also because they were familiar with the secrets of electricity.

It was the invisible current of electricity which burned the soldiers of the Jewish king, when they came to capture the prophet, in obedience to the command of the king. It was through the agency of electricity that they effected cures in most hopeless cases.

It was by this power they brought the dead to life again. It was by the aid of electricity that the fire was made to burn upon the altar, on Mount Carmel, to the great astonishment of the beholders. The prophet built his altar, and surrounded it with water. The onlookers were perfectly mystified, for they deemed it impossible for fire to burn in the midst of water. That miracle decided the fate of the faith; and the idolatrous priests were thus doomed to death by the success of Elijah, while the cheering multitude exclaimed with loud outcries: "Jehovah is the only God."

It is probable that Elijah divided the water into its component parts, separating the oxygen from the hydrogen. If this was the case he proved himself a natural philosopher, and made good use of his scientific knowledge to restore and re-establish the Mosaic faith. He showed himself to be a worthy disciple of the great Mahatma.

THE WONDERS OF THE ORIGINAL MAHATMAS.

INTRODUCTION.

The sages of the Talmud received their mystic knowledge from the school of the prophets, and, as a rule, they made improvements in all the departments of science and art. The miracles performed by the Mahatmas of the Talmud rejected all appearance of divine mystery, and presented themselves as scientific performances. We are filled with astonishment, as we behold the vast wealth of scientific expositions stored away in the Talmudical repertory. We see a large number of the once hidden forces of nature brought to light; and that many powerful forces, of whose existence the original Mahatmas were utterly ignorant, are made to serve general purposes of utility. Among these forces, with which modern scientists are so familiar, we mention hypnotism. The Talmudical Mahatmas were acquainted with all the phases of this power, and made as extensive a use of it as we of today make. Of course, some of their wonderful doings, such as raising the dead and kindred mysteries, cannot be explained on a scientific basis. Still, as in nature nothing is impossible, these prodigies betray a fuller understanding of natural powers. Nature often conceals from us secrets, which we are impatient to uncover. The Talmudical Mahatmas were the first to conceive the idea that man is a reproduction of the cosmos, and that he consequently possesses hidden powers, that can be developed. Starting upon that assumption, they commenced a system of self study, and got upon the right track to make a solution of many phenomenal problems.

Modern scientists are beginning to travel along the same path.

I.

RABBI MEIER BAAL HANES.

There are Jews, both men and women, who are ignorant of the fact that a prophet, named Hosea, once lived; or that there once existed a seer called Amos. All of them know, however, the name of Rabbi Meier Baal Hanes, the man of wonder. His name is a household term in every Jewish family, whatever may be its country, sect, or tribal distinction. In the house of the orthodox Jew, a thin box is nailed to the wall, or suspended from it, with a Hebrew inscription, Zedakah Le Reb Meier Baal Hanes. This means: "Alms to Rabbi Meier, the man of wonder." If the good wife, or the pious husband, is disturbed at night by horrible visions in their dreams, they put some coin into the box, saying, "God of Meier answer me"; thinking that the calamities to come, betokened by the dream, have been averted. Men engaged in business, or in speculations, when about to enter upon some special undertaking, vow so much money to the box if they are successful. If a member of the family is sick, they promise a donation of a certain sum to the box of Rabbi Meier, provided the invalid recovers. The money in these boxes is collected monthly, and sent to Palestine to help the poor, and to maintain charitable institutions there.

There were Mahatmas greater than Rabbi Meier, whose power to work wonders exceeded his, yet not one of them became such a national and patron saint as he did. The reason of this fact is inexplicable.

The Talmud maintains that a Roman, who once assisted Rabbi Meier to escape from confinement, was condemned to death. On the way to execution, he cried: "God of Meier help me!" By some miracle his life was saved.

Rabbi Meier lived in the midst of stirring national events. His life was spared for nearly fifty-four years

after the destruction of the second temple, and after the battles of Bar Kochba had been fought and lost. He was the "favorite disciple of Rabbi Akiba, and the most intimate pupil of Elisha Ben Abuja, the Jewish Faust." He was deeply versed in Rabbinical lore, and his decisions with regard to it were often considered as laws by the sages. He was also a great fabulist; was deeply versed in traditional lore; ever had a story ready for sake of illustration.

Like the other patriotic sages of that day, he was persecuted by the Romans. One day the Roman police were in search of him, when Elijah, the prophet, came to his rescue, having assumed the disguise of a demimonde, and shamelessly embraced him! The Romans, viewing this indecent conduct, said: "This is not Rabbi Meier, for he is a pious Jew, and would not tolerate such actions." They did not arrest him, and he escaped into Babylon.

In his life, Rabbi Meier was involved in a tragedy which served as a model for Goethe's Faust. His master, Elisha Ben Abuja, once became interested in mystic lore, for he had always striven to find out the truth. Like Faust, he was sincere, honest, ever in search of truth. Like Faust, while on the right path he met with misfortune. He became so confused, while engaged in study of the mystic and cabalistic ideas, that his mind was unbalanced, and he cast himself aloof from all religious affiliations. He made every conceivable endeavor to wound and insult the religious feelings of the people at large, and especially the feelings of his own people. The sages avoided him, and surnamed him Acher—which means another, a stranger. Rabbi Meier, our liberal-minded Mahatma, refused to desert his friend and pupil. Once he rode horseback, on the Sabbath, thus intending to insult the feelings of his people; but Rabbi Meier walked in order to hear words of wisdom from his master.

When they had traveled a certain distance, the master said to his pupil: "I have found out that my horse has trotted far beyond what the oral law allows as a Sabbath day's journey." His faithful pupil replied: "Oh master! if you are so wise, why do you not leave your bad

way (and repent), and return unto the Lord." The master answered: "Oh Meier! I heard a heavenly voice saying, 'return ye wild boys, except Acher'"—his own nickname. Like Faust, he went from bad to worse, and died in an agony of pain. He was admitted into Paradise, where the righteous enjoy their long expected reward for all they have suffered on earth. When Acher appeared before the Heavenly Court, he was sentenced to join those restless and naked souls which wander aimlessly in the universal space. He could not be condemned to hell, because of his knowledge; and he could not be admitted into Heaven on account of his enemies. Rabbi Meier said: "It will be better for him to be punished, that he may afterwards gain eternal life, than to be everlastingly a wanderer in empty space. When I die, I shall bring smoke forth from his grave." When Rabbi Meier died, smoke issued from Acher's grave.

Then Rabbi Jochanan said: "We had one among us whom I could not save. When I die, I shall stop the smoke from his grave, and bring him into eternal life." When Rabbi Jochanan died, the smoke ceased to come from Acher's grave, and the people knew that the great gnostic had entered into the enjoyments of Paradise.

II.

COMMENTS BY THE COMPILER.

Elisha Ben Abujah is the counterpart of the tragic personage known to us as Faust. Both strove earnestly, with the highest ambition, to unveil the face of truth. Both failed, and both fell. Their noble, exalted characters became degraded; their hands were soiled with sins and crimes. After Faust's death, Satan gets possession of his soul, and he is saved, finally, only by the glorified Gretchen, the representation of noble womanhood; and by grace and mercy, which seems very irrational. Jewish tradition discards this doctrine, regarding mercy as a human invention. Nature knows only justice, and the sinner must suffer for his sins. Hence to the Jewish

mind the legend concerning Acher seems much more reasonable than the story about Faust. The latter was saved by his fiancée; the former is brought into Purgatory by his loving pupil, Rabbi Meier, in order to save his soul from an aimless, wandering life. There justice was meted out to him, and then he was fitted to enjoy immortality. The original Mahatmas had a clear conception of divine justice, and their teachings betrayed deep philosophy. Such teachings will meet the arguments of a Herbert Spencer, as their keynote is cause and effect.

III.

THE HYPNOTISTS—RABBI SIMON BEN JOCHAI.

Rabbi Simon Ben Jochai, who lived in the first century of the present era, was one of the original Mahatmas. Besides performing wonders, he was a perfect adept in hypnotism. Tradition credits to him and his son Eliezer the authorship of the Zohar, the Bible of the mystics. Both father and son were deeply versed in mystical lore, and in the knowledge of nature's laws. The Talmud explains how they acquired their wonderful development, as follows: On one occasion, Rabbi Jehuda, Rabbi Josi, and Rabbi Simon, the original Mahatmas, were seated together, and in their company was Jehuda Ben Gerion. They were enjoying an intellectual symposium. Rabbi Jehuda began to praise the works of the Romans, as exhibited in their roads, bridges, bath-houses. Rabbi Josi listened in silence. Rabbi Simon Ben Jochai added: "They consult only their profit and pleasure. They build markets to accommodate harlotry; bridges to take toll; bath-houses for enjoyment and comfort." Jehuda Ben Gerion went out and reported the remarks of Rabbi Simon Ben Jochai. When the report reached the Roman authorities, they decided to elevate R. Jehuda to a high position. As for the non-committal, R. Josi, he was exiled to (modern Sefad) a city in Palestine. R. Simon Ben Jochai, who had spoken insultingly, was sentenced to death. When R. Simon heard of this sentence, he and his son hid themselves in the College. The Rabbi's wife supplied

them daily with bread and water. After a while the Rabbi said to his son, "Women are apt to divulge secrets, and your mother may be led to disclose our hiding-place; therefore, I deem it safer to seek a new refuge." They fled and found a hiding-place in a cave in the mountains. In this cave they lived thirteen years, absolutely by themselves, procuring their food from a tree near by. This fruit was called St. John's bread. A well, also close at hand, supplied them with water. The tree and the well were miraculously created for them. For thirteen years they sat on sand, engaged in study. They put on their clothes only at time of prayer, so that they should not wear them out.

During this long term of seclusion, Elijah, the prophet, was their sole visitor. He came at intervals to reveal to them the mysteries of life, and the laws of nature. Tradition claims that, during these years, they composed the famous cabalistic book, the Zohar. At the end of thirteen years, the prophet Elijah came before the entrance of the cave, exclaiming: "Who will notify Simon Ben Jochai that the Emperor is dead and his decrees are null and void?" Having these tidings, they left the cave. As they walked along the road they noticed the people ploughing and sowing, and said: "These people care not for the life eternal, but busy themselves with matters of the present life." They fastened their gaze upon these laborers, until they were burned. Then the daughter of the voice—Bath Kol—was heard saying: "You will desolate the world. Return to your cave." Then they went back to their cave, and spent one year there, occupied as before. At the end of this period they said to themselves: "The trials of the wicked in purgatory last twelve months, and we have been here that time." Then the Bath Kol was heard saying: "Leave the cave," and they left. Whatever inflictions were caused by R. Eliezer were cured and healed by his father, R. Simon.

When R. Pinchas, his father-in-law, heard that his son-in-law had appeared, he hurried to receive him, and while embracing him, noticed that his skin was full of holes and deep cuts, the result of his sad experience. He shed salt

tears, and the drops falling into the deep cuts caused them to smart. Then the father-in-law still weeping said: "Woe to me, that I see you in such a condition." The son-in-law replied: "If you had not found me in such a condition, you would not have found me the possessor of my present knowledge and power.

As Rabbi Simon was walking in the street one day, he met Jehuda Ben Gerion, who was the cause of his troubles as above related. The Rabbi turned and fixed his eyes upon him, saying: "Is that man still alive?" A few moments later Jehuda Ben Gerion became a pile of bones.

IV.

DRIVING OUT A DEMON.

More evil edicts against the Jews were decreed by the Emperor of Rome. The Jews sent a deputation to Rome, under the leadership of R. Simon Bar Jochai, to make effort to have the edicts nullified. While they were on the way to Rome, Ben Tolmion, a well known and powerful demon, offered his services to the Rabbi. The latter turned his face and wept. His companions asked the cause of his weeping, and he replied: "Why should I not weep? The hand-maid of my grand-sire (Hagar) in time of her perils, talked with angels, while in the time of my nation's peril I talk with a demon. Is there not a reason for weeping." His companions reminded him of the condition of the Jews, and urged him to accept the good service of Ben Tolmion, the powerful demon. The Rabbi then assented to the proposition. Ben Tolmion told him that he had a grand scheme, whereby to win the favor of the Emperor. Said he: "I shall gain possession of the body of the Emperor's daughter, and throw her mind into confusion. Then appeal will be made to the magicians to use their charms to excision me. Of course I shall not budge. Then you offer your help to cure her, and the moment you say 'Quit,' I shall leave her, and she will at once be restored to health and reason. For your compensation you can demand the recall of the evil edicts." The Rabbi was delighted with the demon's

plan, and the fiend straightway entered the body of the Emperor's daughter, torturing her with intense pains. The magicians tried in vain to drive the demon out. At last Rabbi Simon offered to effect a cure. His offer was accepted, and in a few moments the damsel was all right again, to the great astonishment of all. As a reward the Rabbi secured the object of his errand.

V.

HIS SON A POLICEMAN, OR A MAHATMA WITH A CLUB.

Rabbi Eliezer, the son of Simon Bar Jochai, once met a policeman on his patrol in quest of thieves. The Rabbi asked him how he could be sure, who is a thief, and who is not. Some innocent people are liable to fall into your hands. The policeman rejoined: "What can I do, as I must obey the orders of the government." Then the Rabbi said to him: "Listen, I will tell you how to recognize the guilty. You go into the wine-houses, in the last four hours of the night, and, if you find a man slumbering with his cup full of wine before him, you inquire about his reputation and occupation. If you find that he is a student, or a man who has night-work to perform, let him alone, for he is work-tired. If on the contrary you find that he belongs to neither of the above classes, then arrest him without hesitation. You may be sure that he has been engaged in unauthorized night work, and is too sleepy to drink." This suggestion came to the knowledge of the government, and thus R. Eliezer was politely invited to enter the police service. The other Rabbis felt this to be a disgrace to the order, and one Rabbi gave him the sobriquet of vinegar, and said: "Thou son of wine, how long wilt thou deliver people to be slaughtered?" Rabbi Eliezer replied: "I am destroying the thorns in the vineyard." R. Joshua rejoined: "Let the owner of the vineyard come and destroy the thorns." From that time he was not on good terms with the rest of the Rabbis.

He was an invalid and suffered much, but kept up his courage, remarking that after his death the worms would

not eat his flesh. He was once obliged to undergo a surgical operation, and the portion of flesh cut off lay in the hot sun for a long time, without corruption and odorless. When he was about to die, he called to his wife to come and receive his dying words. He gave order that, after his death, his corpse should be kept in the garret; adding that his wife should have no fear, and that he would not trust the Rabbis to bury him. His wife did as requested. The corpse remained for twenty years in the garret, and was perfectly preserved all that time. During that period people were wont to come to the house to settle claims. After each side had presented its case in full, a voice would be heard descending from the garret, calling each party by name, and pronouncing the decision.

At last his father, Rabbi Simon, came in a dream—for he had been dead many years—to the Rabbis, saying: "There is with you one whom I love; why do you not let me have him"—alluding to his long-unburied son. The Rabbis tried to bring him to a burial place, but the citizens refused to let him be removed from the garret, because the city had been protected from calamities during the long period of his lying in state.

At last, on the eve of an Atonement day, the Rabbis employed some neighbors to remove the corpse from the garret, and to carry it to the cave where his father had been buried. When they reached the cave, they found a snake coiled across the entrance. The Rabbis said: "Snake, make place, give way and let the son go in to his father." The snake obeyed, and they buried him in the cave by the side of his father.

VI.

RABBI JOCHANAN.

Rabbi Jochanan was once delivering a lecture, and, in the course of his remarks, stated that in the latter days the Almighty will bring precious stones thirty cubits in size, and having engravings ten or twenty cubits in length, and will thus ornament the gates of Jerusalem. One of his pupils criticised the statement, alleging that

there is not to be found a precious stone as large as a bird's egg, much less of such huge dimensions.

This same pupil was once sailing in a ship on the ocean, and saw, far down in the depths, angels forming into shape precious stones of the above mentioned vast dimensions. He asked the purpose of those stones, and was told that they were to serve as ornaments for the gates of Jerusalem. When he reached home, he went to his master and told him that he was correct in his assertion relative to the precious stores, for, said he, "I have seen such stones being fashioned by the angels for the very purpose you mentioned." The Rabbi replied: "Ignoramus, thou didst not believe, and didst mock at the wise words of the sages. He then fixed his gaze upon the pupil, and the latter became a pile of bones.

VII.

FOOT-NOTES OF THE COMPILER.

People of all ages have been puzzled how to account for the origin of precious stones. Under this collective term, the ancients were wont to include gold also. Modern science has succeeded in getting glimpses into nature's secret laboratory, and has made many discoveries therein. The special department for these elaborate affairs is the ocean. The artists and workers are the polyps, and these are very diversified. One kind builds the coral-reefs; another kind penetrates the oyster-shell and forms the beautiful pearl. The result of the saliva of the polyp depends upon the substance with which it comes in contact. Scientific investigations seem to show that, in the early ages, the ocean covered those places where now are chiefly mined the precious stones and other valuables which nature has in store. Rabbi Jochanan in his lecture alluded to the ocean as the most secret work-shop of nature, where are produced and fashioned our precious stones and valued metals.

VIII.

RABBI SHEISHETH.

Rabbi Sheisheth, the blind Mahatma, was deeply versed in Rabbinical lore, and also in the mystical teachings of the Mahatmas. He was called Rabbi Sheisheth Sagi Nahor (Rabbi Sheisheth the great light). He was called the great light, because being physically blind his mental vision reached to a great measure of acuteness—it being a doctrine of the mystics that the power of the second sight increases in the ratio of the decrease of the natural sight. It was announced that the King would pass through the city, and everybody turned out to see him. R. Sheisheth was in the crowd. A Sadducee asked him where he was going. The Rabbi replied: “To see the King passing through the city.” The Sadducee rejoined: “The good pitchers go to the river to draw water, but where do the broken ones go?” This was intended as a sarcasm. The Rabbi felt the sting and said to the Sadducee: “Come and I shall show you that I can see better than you can.” They posted themselves in a good position. First there came a legion led by a band of music, and the Sadducee said, “Here is the King.” “No,” replied the Rabbi. A second legion followed with the same result. A third legion marched along very quietly, and then the Rabbi said, “Here is the King.” The Sadducee was nonplussed, and asked the Rabbi to explain how he could thus distinguish. The Rabbi replied: “The earthly majesty resembles the Heavenly. The Scripture (1 Kings 19:11) saith that, when the Almighty appeared unto Elijah in the wilderness, there first came a storm but the Lord was not in it; then a wind, but the Lord was not in it either; then came a fire, but the Lord was not in it, then came a still small voice, and the prophet at once recognized the presence of the Lord. Thus I knew by the uproar that the King was not in either the first, or the second legion. I knew by the quietude that the King was in the third legion.” When the King passed the spot where the blind sage was standing, the latter pronounced the benediction, “Blessed be He who has given of his

glory to one of flesh and blood." The oral law orders that whenever one sees anything extraordinary of whatever character, be it a huge animal, or a deformed man, no matter what his rank is, that at such a moment he must exclaim, "Praise the Lord." A special benediction is preferred to suit all cases.

The Sadducee asked the Rabbi why he sang the benediction, since he could not see the King. Then the Rabbi, fixing his sightless eyeballs upon the Sadducee, continued his apparent gaze until the latter became merely a pile of bones.

IX.

COMPILER'S COMMENTS—WHAT IS HYPNOTISM?

Hypnotism is one of nature's agencies, through which she manifests her powerful force, and is a phenomenal gift bestowed upon man. The discovery of this power, like that of many scientific facts, was due to accident. This energetic force has ever resided in man, and yet the most advanced scientists of today are unable to explain the source of its energy and how its functional force is exerted. Commerce, science, government are unconsciously indebted to the aid of hypnotism. This agency represents the influence which a strong mind can exert upon a weaker one, either for good or for evil. Some merchants are so unscrupulous as to persuade their customers to make some very bad bargains, and then chuckle over the illusory idea that they possess a great tact for trade. A foolish, but wicked and cunning ruler may so employ the hypnotic power as to effect the ruin of his people, who have been led to confide in him. A medical quack often exercises his empirical skill to such an extent as to befool the unthinking minds, and to outrival the regular practitioners. The multitude of nostrums, which flood the market, are a sufficient token that the gullible crowd are always ready to be hypnotized. A beautiful young lady will reject a very worthy man because he is homely, and afterwards will accept the ad-

dresses of a suitor decidedly inferior to her former lover, and whose face is as dark as that of a negro.

The above illustrations will serve for examples of hypnotic power. Who can explain what this power is?

The human body, apparently a unit, is in reality a dualism of remarkable character. One part is a composition of clay commingled with chemical substances, and is subjected to the rules governing such a combination of materials. The other part of this dualistic unit baffles all attempts at analysis. It is known to us as mind, soul, spirit. We can discern its action, but not its essence. We know that it inhabits and dominates the body. A body that is soulless and mindless is perfectly unattractive, however beautiful may be its features, however fair its form. We mean by this to say a body unconnected with its former associations. There is nothing in it to evoke new interest, and new regard. On the other hand the presence of mind and soul may crown with indefinable beauty a body very plain, even deformed. This goes to show that it is the mind, and not the body, which makes the man. The body is simply the instrument through which the mind acts.

From the above mentioned facts we are compelled to judge that the senses of the mere body are deceptive, and that the real senses are invested in the other part of the peculiar dualistic unity; and this other part we may properly call the higher self. In other words, the body, through its outward organs, sees, smells, tastes, touches and hears, apparently just as the external media are affected. The higher, or inner, self recognizes, the vision, the touch, the smell, etc., just as it is in actual reality. Thus we virtually have duplicate senses—the one external, the other internal. We are not writing a scientific treatise on optics, etc., but are employing the common speech of the masses.

The sense of smell is that sense of the higher order which receives the most general attention. A man takes in through his organ of smelling at one time a vile stench, and later on the aroma of sweetest perfume. It is not necessary for him to see the objects which exhale these

odors in order to distinguish one from another. Figuratively speaking he can discern them through his nose. One man's sense of smell is very keen; another man is quite indifferent on the score of odors.

The sense of the second smell is manifested in our daily life and practical dealings. By it we sniff the air of character and learn to discriminate between a rogue and a gentleman. Although there are those who cannot distinguish between a lamb and a wolf by smell alone, still on the whole this sense is most cultivated and depended upon by those who never crossed the threshold of occult science.

The power of second sight is possessed by only a few, and these have secured it only by the most persistent cultivation of certain prescribed rules. The ancients were better acquainted with this power of second sight, and paid more attention to it. Hence they had prophets, seers, hypnotists, who employed the talent to great advantage. By it they were enabled to forecast the future, and read its events as thought they were accomplished facts. All that is to be is merely biding its time to appear. Material and spiritual life are alike governed by the same laws. A near-sighted man cannot distinguish objects at a distance, while a man with strong eyes can discern them readily. Thus the man endowed with sound second sight is enabled to penetrate the future.

(Here is a practical illustration of the point in view: While on the street we see distinctly, some distance off, evident confusion occasioned by a runaway horse, by an uncontrolled car, or by some other source of peril, and yet take no precaution towards self-protection. Our imprudence may cost us our lives. The same thing may be said in regard to some dreams. A man safe in bed is warned in a dream of danger ahead. He disregards the monition, makes no effort to defend himself, and has to suffer the consequences of his folly. This dream we call a second sight, not governed by time or distance.)

The optic nerve of the eye is the medium of the first, or common vision. The power of second sight resides in

the brain alone. The action of the brain is also absolutely necessary to make the optic nerve a success. On this principle we account for what is called absentmindedness. The eye may observe, but the brain makes no record of the vision, and therefore it passes unobserved. For external vision the brain is dependent upon the eye. Therefore the eye is a mighty factor in life affairs. It has become an axiom that beauty is only skin deep. It is not the beauty of the face which captivates the heart of a lover. Something more is needful. It is really the inward beauty and excellence, which find expression in the eye, that exert the enchanting power. Eyes which radiate intelligence and goodness make fair the plainest countenance. The Talmud is correct in its statement that if a bride has bright and honest eyes, she does not need to have her body investigated.

Doctors look at the condition of the eyes when diagnosing disease. Also, lunatics show by the expression of their eyes the disorder of their brains. Dumb animals quail under the power of the human eye. The cabala says that as long as the human being has the divine image in his face, the beast will not dare to attack him. That divine image is mirrored in the sparkling eyes, and is known as "the little man of the eye."

Inasmuch as one law prevails in the sight of the eye, and in the sight of the brain, it is well to give attention to the study of the outward eye in order to understand the inner vision. We wish to know what injures and what benefits the eye, that we may learn how to treat the brain. If some foreign substance enters the eye, it at once inflames it, and interferes with, or prevents vision. The brain is equally susceptible, and liable to injury. Whatever disturbs the normal condition of either produces inflammation and disorder. To dwell too long upon, or to be too much absorbed in, an idea, creates unhealthy action of the brain, just as the eye is harmed by straining its action.

Dark is a very efficient healer of troubled eyes, and is recommended by all oculists for the benefit of their patients. Solitude and seclusion benefit the second sight,

as darkness aids the power of the eye. The ancients well understood this fact, and acted accordingly. Then great sages retired into the wilderness and sought the seclusion of caves. The Hebrew prophets and the Grecian sages withdrew themselves from the worriments and cares of social life, and surrendered themselves to profound thought, unaffected by matters alien to their purpose. The Hebrews of old considered thought and vision to be identical, as we can prove by their language. In the Hebrew tongue the syllable "Ra" signifies sight and also thought. "Ra" means the sun, which was regarded as the eye of the universe. The Egyptians called it "Ra," the poetical expression of the Hebrews. The eye, the outward instrument of vision, was called "Ein," which signifies a well, due to its salt-water tears.

Having shown that the ancient Hebrews expressed thought and vision by one term, we are prepared to understand the meaning of the Scripture record that the Lord said, "I will put my eyes upon you for good, or for evil." It signifies I will put my thoughts upon you.

The ancients knew that thought is a powerful ray from the potent second sight, and hence were afraid of an "evil eye." Apprehension of this evil eye is still found in modern civilized countries. The belief in the evil eye is not a result of mere imagination. It is stoutly maintained by some that, if a bon vivant is enjoying a good dinner and a hungry man (supposed to be impucunious) gazes upon him with anxious eyes, the man with a well-filled stomach will suddenly be taken ill on account of the evil eye of the envious onlooker. (Query: "Is not the evil eye responsible for the fact that so many patrons of the restaurant are dyspeptics?" If this is the case it seems unfair to attribute the cause to the inefficiency of the cooks.) These are recorded cases of diseases traceable to the effect of the evil eye. Now if it be granted that an evil eye can work so much mischief, why can we not accept the idea that the honest eye of a good hypnotist can cure disease?

The prophets were the greatest hypnotizers by virtue of their living in accordance with the laws of nature.

Their hypnotic power enabled them to work wonders, and to effect cures. Through this power they brought good and also evil upon the people. There is an account recorded in Scripture which beats Trilby as well as Sevangali. Samuel, the prophet, told Saul that when he should reach a place near he would meet a band of prophets, singing and prophesying, and that he would become one of them. When the King reached the spot, he joined the band and began to sing and prophesy in concert, so that it became a proverb: "Is Saul among the prophets?" The prophets hypnotized him. The prophet Elisha cured Naaman, one of Benhadad's generals, who was a leper, and afflicted Gehazi with the disease.

After the destruction of the first temple, the prophets delivered to the sages the secrets of hypnotism, and all nature's laws concerning its increase and decrease; also how and when to use it.

At the time of the second temple, the sages of the Talmud discovered more rules of nature concerning this power hidden in the human system, and extended its field of activity to all departments of life, for the benefit of their principles. The Talmud ascribes to hypnotism all the powers claimed by magicians and fakirs, and calls this power *Achisoth Einaim* (arresting the eyes).

There is a code, which requires that some of the members of the Sanhedrin must be familiar with the power of hypnotism, since it was employed in some cases which came before that Supreme Court. The reason that Moses wore a veil over his face can be explained on the basis that he was a powerful hypnotist.

Mind-reading is also the effect of hypnotic power, worked out through two agencies of that force—first by subduing the mind, and secondly by the second sight. Thoughts being rays, sparks, the skilled second-sight seer can see them. Hypnotism and mind-reading were used by the Rabbis of the Talmud on various occasions, especially to compel people to dream certain dreams.

A case is recorded in the Talmud (*Tractat Berachot*), as follows: "Schelor, the King of Persia, once said to the Rabbi Samuel, "You claim to be wise; now tell me

what I shall dream tonight." The Rabbi told him that he would dream that the Romans would invade his country, take him in captivity and make him grind grain in a golden mill. He dreamed exactly as the Rabbi represented and, full of astonishment, so informed the Rabbi.

The Rabbis were also acquainted with self-hypnotism, where an individual so surrendered his mind to a desire to carry one out idea, or to gratify a certain fancy, that he becomes perfectly infatuated with this single purpose. Thus one is constantly dreading the sight of demons, ghosts, spirits, is liable to distort his imagination in regard to an unpleasant visitation. One who neither thinks of nor cares for a ghost is not likely to be troubled with the sight of one. A lunatic may be called a self-hypnotist, inasmuch as he cannot break the spell which holds him. It is novel to note that all three of the eminent hypnotists, whom we have described, fixed their eyes most intently upon their victims, and left them a pile of bones. This means that the latter lost all control over their minds, all power of resistance, and became silently submissive to the control of the hypnotic power. They seemed like statues, bereft of all mobility.

The story about Simon Ben Jochai is interesting, as it shows how he acquired his hypnotic power. He made little use of his eyes; kept his mind free from evil association, lived on simple food. We glean from this story that the Rabbis when by themselves talked freely about law, science, and mysticism. Before a non-priest they were very reserved. We also learn that "there is nothing new under the sun."

I.

BEN SAKAI—THE CLAIRVOYANT.

Rabbi Jochanan Ben Sakai lived at the time of the destruction of the second temple, and he was the youngest pupil of Hillel the great. He was of that class of Mahatmas by whom the power of second sight was perfectly developed. The Talmud makes mention of him that he was familiar with all branches of science, and

that he could hear the grass grow. In the Talmudical Rabbinical law, Ben Sakai is much in evidence, as many of the oral laws claim him for authority.

II.

THE SIEGE.

Rabbi Jochanan Ben Sakai was the spiritual head of the Jews at the time when Jerusalem was besieged by the Romans. The leader of the rebels against Rome was a man whose name was Abu Sikra (a term which means the father, or organizer, of the body historically known as Sikrihan, similar to the Italian Maffia). When a victim was stabbed with a small dagger, no clue to the murderer was left. The leader of that fearful gang was the son of Ben Sakai's sister.

At that time there were three millionaires in Jerusalem, who offered to supply the city, for twenty years, if necessary, with fuel, grain, salt and oil. The Sikrihan judged that the people would not fight, as long as the supply of provisions was secure, with the courage of despair, and so they burned all the supplies.

Ben Sakai sent for Abu Sikra and said to him: "How long will you kill the people through hunger?" Abu Sikra replied: "I could not prevent the destruction, for the majority of our body insisted upon it, and, if I had refused to allow it, I should have been killed." "Well," said Ben Sakai, "tell me how to escape from the city; perhaps I can obtain some concession from Vespasian." Abu Sikra gave him this counsel: "Pretend to be sick and everybody will come to inquire about your health. Then let a rumor circulate that you are dead. Permit only your pupils to wait upon you, so that no one can detect that you are still living. I shall attend to the other arrangements." Ben Sakai followed the counsel, and when the rumor of his death went forth, two of his disciples, R. Eliezer and R. Jehoshua, placed him in a coffin and bore him to the city gate, in order to get him outside the besieged city. When they reached the gate, the guards, who were all members of the Sikrihan, being sus-

picious, wanted to prick the body with a spear in order to find out whether it was a real corpse. Abu Sikra frustrated their plan by saying: "If you do so we shall become the laughing stock of the Romans, who will say, 'those Jews have pierced the body of their own master,' and we shall be disgraced." The guards were thus persuaded to let the supposed corpse pass out unmolested.

III.

BEN SAKAI AND VESPASIAN.

Ben Sakai having escaped from the city, and been released from his coffin, went to the Roman camp and inquired for Vespasian. When ushered into the presence of the Emperor he addressed him thus: "Peace be upon your majesty." Vespasian replied: "You are guilty of two capital offences. In the first place, I am not the Emperor; secondly, if I am the Emperor, why hast thou waited till now to pay homage?" Ben Sakai responded: "Thou art truly the Emperor, for the Scripture (Isaiah) saith: 'Lebanon will fall into the hands of a mighty.' As to the second fault, the rebels in the city prevented my coming earlier, to pay homage to you." Vespasian continued: "Supposing there is a barrel of honey and a serpent coiled round it, shall we spare the barrel for the sake of the snake?" He meant shall we save the city on account of the rebels. Ben Sakai could not parry that thrust, and then the conversation took another turn.

While they were talking on various subjects, a delegation arrived from Rome, announcing the death of Nero, and that Vespasian had been proclaimed Emperor. At this moment Vespasian was trying to fasten his sandals, but could not properly adjust them to his feet. Ben Sakai interjected as follows: "Don't bother, for it is written, 'Good tidings fatten the bone (Proverbs).' But there is a remedy: Let a man whom you dislike pass before you, and you will be able to adjust your sandals, as it is written also in Proverbs, 'A melancholy temper dries up the bone.'" Vespasian rejoined, "If you are so smart

why did you not come earlier?" Ben Sakai said: "I have already told you why."

Vespasian then said that he must return to Rome to occupy the throne, adding that he should send another general to besiege the city; but that he would grant to Ben Sakai any favor asked for. Ben Sakai asked three favors. The first—that the family of Raban Gamliel (direct descendant from David) might be saved. The second—that the city of Jabne, her colleges and students, should be spared. The third—a physician to cure Rabbi Zadok. This latter spent forty years in fasting and prayer, that the city of Jerusalem might not be destroyed. He became so emaciated that his food could be seen passing to his stomach.

The Talmud (Tractat Gitin) tells how the doctor sent by Vespasian cured Rabbi Zadok. First, he gave him the beard of grain boiled in water. Later on he gave him the bloom of the grain also boiled in water. Gradually the strength of the gruel was augmented, and at last the Rabbi became hale and hearty.

Vespasian having granted the three favors to Ben Sakai, they both shook hands, and said "good bye."

IV.

COMPILER'S OBSERVATIONS.

Modern clairvoyants claim too much, when they pretend that they can see clearly what is happening far beyond the range of human ken. They are cunning enough to perceive that they can delude the credulous crowd—hence their success.

The object of the preceding pages has been to describe a variety of Mahatmas, and to prove that their accomplishments have been the result of a close study of the laws of nature, combined with a familiar knowledge of human nature. Not all second sight has been based upon conjecture. The most prominent prophets and seers have imbibed the fountain of science.

Take Ben Sakai as one example. He knew the condition of affairs at Rome under the cruel Nero. He knew

the political power wielded by the legions. He knew the popularity of Vespasian among the soldiery. He knew the varied qualifications of Vespasian to fill the place of ruler. It was easy to conjecture that he would succeed Nero. When Ben Sakai asked that Jabne, its schools, and its sages might be spared, the request seemed to Vespasian to be of small moment, and he readily granted it. Ben Sakai realized the value of education to sustain the State, and promote its welfare.

When the battle of Kenigratz was fought, and the Prussians gained a decisive victory over the Austrians, Prince Bismark exclaimed: "The school-master has conquered." The power of the pen proved more successful than that of gunpowder. Vespasian regarded Judea's cause as entirely and forever lost. Jerusalem was utterly ruined. Multitudes of her citizens were slaughtered. Thousands were crippled for life. The remainder were carried as slaves to Rome, with the exception of the few who managed to escape. The few, who were saved, were in no condition to dream of the restoration of the nation. But the schools saved the country. Fifty years after the destruction of the temple, the national spirit was revived; thanks to the schools of Jabne with their twenty-five thousand pupils under the guidance of such men as Rabbi Akiba.

The heroic struggle of Bar Kochba (son of the star) is famous, and the coins which he minted are preserved in specimens to be found in museums. To the school-master is due the credit of this revivification of the Jewish nation. The Hebrew race owes its preservation to education.

Every Jew is taught to write in Hebrew. Even those in darkest Russia, where 99 per cent. of their number are obliged to cross their names, are yet able to read and write the language of their ancestors. The privilege of school-education is totally denied to Jews in Russia. In the United States we have a most vivid picture of the power of education. No child is excluded from the public schools. So far from this, all parents, of whatever

nationality, are compelled by law to send their children to school.

Why have the United States forged ahead so far in advance of the Republics of South America? The simple answer is, that the citizens of the former have had such advantages of education.

What has been the curse of Spain? The latest census makes her population seventeen millions. Of these fourteen million are unable to either read or write. Comment is needless.

Spain once banished the Jews from her realm, today, she most obsequiously bends at the feet of a Rothschild. But she cannot squeeze him in the mill of the "Inquisition." The tables have been turned. We can moralize upon our theme indefinitely but we wish to avoid being too prolix.

It is pleasing to note among the names of illustrious men many of the Hebrew race. As physicians, authors, bankers, diplomats, lawyers, scientists, they have attained the higher rank. Mohammed in his Al Koran called the Jews *Rigel el Kital*, people of writings. If a catalogue of Jewish literature were available, the reader would be astonished as he reads the variety of subjects treated. Well may the Jew take pride in the virility and progressiveness of his nation. Her people have suffered many persecutions, passed through many tribulations, but have not succumbed to them. Their motto practically has ever been "excelsive."

V.

RABBI JEHOShUA BEN LEVY—THE IMMORTALIZED MAHATMA.

One of the most brilliant men, who have ever lived upon the earth, was Rabbi Jehoshua Ben Levy. His lofty liberalism was happily combined with a sweet humility. His philanthropy was of the purest sort. He was a prominent Mahatma, although not after the usual acceptance of the term. He did not profess to work miracles. He did not resemble the ridiculous Mahatmas of the Theos-

ophists. Peace was his motto: love was his theme. His whole life was devoted to benefitting and cheering suffering humanity. His benevolence and beneficence caused him to be universally beloved. He devoted his attention and his labors to the welfare of lepers, and by his assiduous efforts in their behalf won their heartfelt gratitude and affection. He was an extensive traveler, and a famous preacher. The Talmud contains many extracts from his sermons, which show how he proclaimed his gospel of love.

He lived in the third century of the new era; at a time when the Jews and the Christians were drifting farther and farther apart. His efforts to effect a reconciliation between these diverse parties were very marked. In this way he gave ample proof of his great liberalism. He, however, stoutly objected to the worship of martyred heroes. His belief was that the true hero lives for the benefit of his fellowmen, rather than that he dies to save them: that you will find such heroes in Rome, in the midst of her vast hospitals, patiently and unceasing attending to the wants of the helpless and suffering. "Let such a Messiah appear in Jerusalem today," said he, "I shall give heed to his words." Ambitious to carry out his ideal, to live in accord with his doctrines, he devoted his life to practical beneficence.

Rabbi Gamliel relates that an old leper from Jerusalem informed him that there are twenty-four kinds of disease, and leprosy is the most malignant of all of them. Rabbi Jochanon exclaimed: "Beware of the flies who are especial bearers of infection." He facetiously called lepers, "Balei Rahon," i. e., people whom we should only see. Despite all warnings, our hero chose to go and live among this infectious class, without regard of personal risk. He cared alike for their physical and spiritual needs. To the poor lepers this great master of secular and religious knowledge must have appeared as an angel of light. We need not feel surprised that such heroism and such goodness were rewarded with a deathless translation to the realms of eternity.

When Rabbi Johoshua Ben Levy was seemingly lying

upon his death-bed, the grim messenger of death appeared before him, saying: "I have come to perform my duty to bring thy soul before the glorious throne of the Almighty, but at the same time I am commanded to do for thee whatever thou desirest to be done." "Show me my place in the future world" was the request of the master. The grim messenger took him to the gates of Paradise. When they reached there the Rabbi said: "Give me thy sword, for I am frightened as I see thee with that bloody instrument." As soon as the crafty Rabbi received the sword, he jumped from the walls of Paradise, and rushed inside. The angel of death asked for his sword, but the Rabbi refused to give it back. Then the angel of death entered complaint before the Heavenly Court. The Court replied that they would investigate the book of life in which had been entered the account of the Rabbi's life. If it is found that the Rabbi had a good record, then he will be allowed to remain where he is. The record proved satisfactory, and so the Rabbi remained in Paradise just as he was, but was told to deliver back the sword to the angel of death, that he might perform his duty to other people. The Rabbi complied with the request, and remained in Paradise.

It is related of another Rabbi, a countryman of Rabbi Jehoshua Ben Levy, that he also asked the grim messenger to show him his place in Paradise, and also give him the messenger's sword. "I shall do as you ask," said the messenger, "except giving you my sword." "Why so?" asked the Rabbi. "Canst thou point out in the book of law a single precept which I have violated?" Have you devoted yourself to the care of lepers, as Ben Levy did?" said the angel.

VI.

COMPILER'S COMMENTS.

Many definitions have been given of true heroism, but there still remains a gap unfilled by our lexicographers. It is not enough to quote names of great men, such as Bonaparte, Alexander the Great, Caesar, Wellington,

Washington. Such men served as illustrations of heroic character, but we are not satisfied to let such apportionments, or limitations, be enough. Very many heroic acts escape the notice of history. There is as much scope in private life for exhibition of real heroism, as can be found in broader fields of action. Many a fireman has proved himself a hero. Many a man has jumped into the water, at the great risk of his own life, in order to rescue his fellow man from being drowned.

I once had an argument with a Christian missionary. The latter claimed that the founder of his religion was the greatest hero that ever lived, made so by the agony of his death. I refused to agree with him. I said: "To die for a great idea is a light thing—just a flash of pain and all is over. But to live for a great idea; to endure patiently all the worriments, irritations, and sufferings that are incident to the pursuit of grand ideals—here you find true heroism." I pointed out that multitudes of men had died rather than sacrifice principle. I instanced the thousands of Jews whom the Auto De Fe had not conquered. Now if these died under the belief that their fidelity would be rewarded, such a death could not in fairness be called heroic. I maintained that Buddha was a hero indeed—for he relinquished all the pomp, the luxuries and common comforts of life for the sake of his belief. In this regard we consider Rabbi Jehoshua Ben Levy to have surpassed Buddha in heroism.

We read in Job, that Satan said to the Almighty that a man will give up anything except his life. Buddha showed great will-power, but Ben Levy went, unconcerned, to meet a horrible fate.

In recent years a Catholic priest has displayed the same heroism. Father Damien exiled himself from all life's pleasures, and spent his strength in tending the helpless lepers on a desolate island. He went to minister to all their wants, both physical and spiritual. Such a sacrifice as he made evinced a truly heroic heart and mind. At the end of five years, the grave closed over his sufferings. Nobler heroes than Father Damion, and Rabbi Jehoshua Ben Levy, the world has never seen. In their

achievement the two men were alike. In one respect their devotion differed. Father Damion was a pure Catholic monk, schooled to abnegation from his childhood. Rabbi Jehoshua Ben Levy left a happy home; left wife and children; gave up station and emoluments, left comfort and ease—did all these things to benefit the outcasts from society.

One feature of the legend deserves special notice. When the heavenly court examined the records of the life of Rabbi Jehoshua Ben Levy it was discovered that he had been a man of unfailing veracity. His word had ever proved as good as a bond. It is easy to see that, if a man constantly abides by truthfulness, he is willing to have his whole conduct open to inspection. It is said that actions speak louder than words. If a man never tells a lie, it would be impossible for him to act one. No one can move in two opposite directions at the same time.

We do not claim that all Mahatmas are reliable any more than we should take one scientist to be a fair sample of all scientists. A man's head may be all right so far as intelligence is concerned, but this fact does not shield him from being a villain at heart. Rabbi Jehoshua lived a life beyond reproach, and it is not to be wondered that the Talmud avers that he did not die. It means that he had become so intensely spiritualized that he regarded death with complete complacency. When once he had determined to join the lepers, then death was shorn of all its terrors. Father Damion and Rabbi Jehoshua Ben Levy both shine as bright stars in the moral firmament. The latter was a caballist and a mystic, but his heart was filled with the religion of love to man.

One of his memorable sayings is recorded in Jerusalem Talmud, tractat Berachat, as follows: "If a man asks you 'where is your God?'—tell him that He is in the big city of Rome." By this he meant, that the real worship of God consists not in simply singing psalms and offering prayers in the Temple at Jerusalem. True worship is to do all one can in the world to help and uplift humanity. Rabbi Jehoshua Ben Levy had a right conception of religion. The entire earth is the vineyard of the Lord.

Rabbi Jehoshua Ben Levy was a representative Mahatma of the school of Elijah.

The Talmud (tractat Makoth) says that a lion devoured a man, some three miles away from the home of Rabbi Jehoshua Ben Levy, and that, because the Rabbi failed to protect the man by the shield of his Mahatma-power, the prophet Elijah refused to speak to the Rabbi for three days.

Rabbi Jehoshua Ben Levy was a true peacemaker, and tried to live in harmony with all men. Theoretically he was a mystic, a stern Talmudical Rabbi. In practice he was so liberal and kind, and full of love that modern critics assert he was in sympathy with the Christians of his day. At that time there were orthodox and reform Jews as we find them now. His motto was: "Peace on earth, good will to man," and he ever strove for peace. The Talmud says that if the Jews should worship idols, and yet live in Peace, that Satan could not harm them. "God bless his people with peace" is the Jewish benediction used universally.

VII.

KING SOLOMON'S THRONE.

King Solomon made a throne of pure gold of Ophir, ornamented with precious stones and pearls. The like of this was never made for any other king, nor was any other kingdom ever able to have one like it. At the sides were lions and eagles, made also of pure gold. On one side were first a dozen lions facing a similar number of eagles, and beyond were other dozens facing in like manner, until at last seventy-two lions were arranged in line, opposite to the same number of eagles confronting them from the other side; the right foot of each lion being directly across from the left wing of an eagle. The main part of the throne was of pure ivory, with six steps leading to the small globular throne above, where the king sat. On each step were two golden animals facing each other; on the first an ox and a resting lion; on the second a resting bear and a resting lamb; on the third a resting camel

opposite another of its kind; on the fourth an eagle and a peacock; on the fifth a cat and a cock; on the sixth a vulture and a dove. All these figures were of pure gold.

Above the small throne there was a single gold dove, holding a gold pen in its mouth. There was also above this small throne a golden lamp with seven branches, upon which were the pictures of seven patriarchs—Adam, Noah, Shem the Great, Abraham, Isaac, Jacob and Job. On the other side of the lamp were seven other branches, upon which were the pictures of seven pious ones—Levy, Kehoth, Amram, Moses, Aaron, Eldad and Meidad, and among them Chur. Upon the top of the lamp there was a golden pitcher, containing the pure, sacred olive oil, which fed the sacred lamp in the temple. Beneath it, filled with pure olive oil, was a big golden plate, upon which was engraven the image of the High Priest Eli. From it also there extended two branches of pure gold, upon which were visible the images of Eli's two sons Hophni and Phineas. From these two branches extended two other branches with engraved image of Aaron's two sons.

Upon each side of the upper throne there was a connected smaller throne, to accommodate the high priest and the vice-high priest, respectively. Branching out from the main throne, encircling it in the shape of a horse-shoe, were seventy small thrones for the seventy members of the supreme court, the "Sanhedrin." A mermaid was stationed at either ear of the king, and over his head were twenty-four golden wine-trees, producing a cooling shade.

When the king wished to mount up to his throne, he put his feet on the first step and the golden ox helped him to the second. Thus in succession he was assisted by some animal until he reached the sixth step where the golden eagles bore him to his upper throne. A concealed mechanism, in the shape of a silver crocodile, gave motion to the throne.

When other kings heard about that wonderful throne, they came and prostrated themselves, before King Solomon, declaring that such a glorious throne had never been

made for any other king, and that no other nation could produce such a wonderful mechanism, and so they praised him for his marvelous ingenuity.

When the king was seated upon his upper throne, the great golden eagle placed the crown upon his head, while the big silver crocodile began to roll amid the secreted wheels, setting everything in motion, and the lions and eagles moved as if alive. The golden dove went to a pillar, took out from its secret hiding-place the scroll of the law, and placed it in the king's lap. Then the high priest, and the seventy venerable judges of the supreme court, took each his allotted place. When the court was held, and witnesses were called to give testimony, if the latter seemed to give false evidence, a button was pressed, and the hidden mechanism put all the animals in motion. The cocks crowed, the cats mewed, the lions roared, and the eagles screamed. Then the affrighted witnesses made haste to change their testimony and tell the truth.

THE MISERERE.

PREFACE.

If you wade through the waters,
You will not be drowned:
Nor, if you pass through the fires,
Will you be consumed.

During an unfortunate wandering for over two thousand years, the Jewish nation, ever buffeted, never dismayed, passed through fire and smoke, through raging billows and tumultuous waves. Its history has been intensely unique, and wonderfully extraordinary. No other nation on earth can boast, as it can, of having successfully wandered for such a length of time, and of having traversed such an extent of space; or of having encountered and outlived so many difficulties and obstacles. The Assyrians, Babylonians and Egyptians once shone with splendor, but their brilliancy was meteoric. The Greeks and the Romans survive only in history, leave only venerable imprints of their former greatness, whether in wisdom or in war. But the Jew is today a stubborn fact,

a real and personal vitality. Upon the forgotten graves of the former once mighty nations the mixed descendants of other peoples now graze their flocks, while the Jew still retains his national identity, as it was in centuries of yore, before Judea was compelled to yield to the forces of Titus. It may be that today a much alive Jew, quietly seated upon the unrecognized grave of the former conqueror of the home of his ancestors, is carelessly counting a few relics of the ornaments, which once gave splendor to the royal palace of the Roman Emperor; and these relics, bought for a trifle, may soon be consigned to the unhallowed precincts of a junk-shop. What an irony of fate!

Another illustration excites our unbounded surprise. In the course of their ubiquitous dispersion multitudes of Jews were cruelly put to death, in various ways, in Rome; other multitudes in Spain, in France and in Germany met a similar fate. Those who escaped death were treated with ignominy. They were kicked like vagrant curs, and were ruthlessly robbed of what little money they had. Behold the change of the present century, when Jewish financiers so largely control the destinies of Europe. A key to this mystery is found in Genesis XI, 2-3.

We have no disposition to ignore the value of the Greek and Roman classics; we simply wish to point to the Hebrew Bible, which adorns not only the shelves of the rich, the mighty, the learned, but also adds dignity to the humblest hovel, and blesses the lowly but honest poor and unlearned.

Frederick the Great once asked a Christian divine what evidence he had of the existence of a God. The prompt reply was: "The Jews."

I.

MIDNIGHT, FROM THE ZOHAR.

Rabbi Eliezer and Rabbi Jose were sitting at night busy in study of the law, and worked till midnight. At that hour the cock crowed, and they said the benediction. "Blessed be the Lord, who gives wisdom to the cock."

Rabbi Eliezer remarked: "This is the hour, when the

Holy One, blessed be His name, enters Eden, to play with the righteous." Rabbi Jose inquired: "What does the Holy One at that time?" The Rabbi Eliezer began to weep, saying: "Lo, at this time the Holy One, blessed be His name, with a kick causes the trembling of three hundred and ninety worlds, and then weeps over the destruction of the Temple. Two huge tears drop from his eyes, and fall into the vast ocean, whose surface is thrown into immense commotion."

He added: "The twelve hours of the night are divided into three sections, over which three divisions of angels are appointed. Each section of the night consists of four hours."

II.

FIRST DIVISION.

The first section of angels, appointed for the first division of the night, praise the Almighty with the twenty-fourth Psalm, chanting: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" The reason for the use of that song is that, when the night spreads out its dark wings, all mankind has an antedate of death, and their souls go up to heaven, where the angels welcome them. When they reach the gates of heaven the pure souls are admitted, while the impure are forced to wander in the vacuum of space. The angels sometimes reveal to these souls events sure to come to pass; and sometimes they mislead them. The souls of the pious enter first the place which is called God's mountain, represented on earth by the Temple. Then they enter the place called the Holy Place, typified by the sanctuary of the Temple. Here the souls appear before their Lord, as did the Jews in the Temple, and their deeds are recorded in the big recording book of eternity.

III.

SECOND DIVISION.

The second section of angels, appointed for the second division of the night, remains silent until midnight, when the Lord goes into the garden of Eden.

These angels are called the "mourners" of Zion, who lament the destruction of the Temple. At midnight they sing: "By the rivers of Babylon we sat" (Psalm 137). They are the same angels who wept with the Jews in the exile (Isaiah): "Behold, the Elohim cried, the angels of peace wept bitterly." At midnight the Almighty kicks on the skies, and twelve thousand worlds tremble: for He remembers His beloved Israel and the destruction of His Temple. He weeps and two big tears drop into the big ocean, causing the waves to roll. At that moment a flame rises in the north, and the north wind urges it on. When the flame touches the wing of the cock, he crows. The Almighty enters the garden of Eden for consolation, and communes with the souls of the pious. When these souls return to their bodies at dawn, the angels say to them at parting: "Bless the Lord ye servants of Him."

IV.

THIRD DIVISION.

The third division embraces the remaining four hours of the night. At dawn another set of angels is chosen. Now all the stars unite with the morning angels to give praise unto the Lord, as it is written (Job): "The morning stars and the sons of Elohim are jubilant." At sunrise Israel joins in the grand chorus of praise unto the Lord.

The sun in its movement makes the sweetest music ever heard in its praise of the Almighty; and the Jews at the same time unite in concert with their song of praise, as it is written: "Ye shall be seen with the sun" (Psalm).

Rabbi Eliezer said: "If the children of the world only had a sensitive heart, and their minds were unengrossed by sordid thought, they could hear the sweet melody of the sun's motion."

V.

MIDNIGHT FANTASY.

Man by his natural temperament is the greatest coward upon earth—a coward who is afraid of his own shadow.

This quality of cowardice played a great role in the evolutionary development of the human race. Fear taught man to worship first something and anything which produces fright. Man worshiped the devil, ere he began to conceive the idea of a good God, and even up to today Satan continues to hold his grip upon the trembling humanity. Show me a religion which ignores a devil, and I will accept it blindly. Alas, the mind of man will never tolerate the thought of a God without an opposing devil, of a heaven not shaded by a hell. The antediluvians surrounded by dense forests, where roamed at will the mammoth beasts and reptiles of those days, were constantly exposed to most dreadful visions. No wonder that they venerated those horrible monsters as gods, devils and demons.

The writhing, formidable serpent, by reason of its devilish exhibitions of cunning, at once occupied the first rank of faithful objects, and never since has lost his position in spite of the many changes which religious cults have passed through. Judaism and Christianity alike symbolize the devil by the serpent, the betrayer of Adam's race. By slow degrees of advancement at last humanity attained unto the idea of good as well as evil deities. However, moral distinctions were not marked with sufficient plainness, and as a result all the pagan religious structures were marred by innumerable flaws. The so-called good objects of reverence were found altogether too full of imperfections.

Everything went smoothly enough as long as daylight lasted. After nightfall was another affair. Then the countless legions of invisible imps were ubiquitously rampant wherever darkness prevailed. The effect spread like a contagion throughout the inhabited earth, and is still felt today even in civilized and enlightened countries. Multitudes are stricken with timidity, if obliged to venture abroad while darkness reigns. Phantoms, ghosts, hobgoblins, infest their imaginations. The graveyard is a scene of special terror. Even the open skeptic, who, during daylight, or where artificial light abounds, claims to have the courage of his convictions, is often found, if

obliged to sleep alone in a dark chamber, the victim of most intense terror.

The Talmud tells us that, when Adam in December observed the shortening days, he began to dread the darkness of the night, which he thought was the terrible death, and so began to fast and pray. Later on, noting the longer days and shorter nights, he began to rejoice, saying that such is the order of nature. The next year he made the days of December fast-days, and the days of January he turned into feast-days. Thus the Romans had their *Ululanda* in December, and their *saturnalia* in January. Here we see how fear was at the foundation of religious cults and customs. The celebration of Christmas and New Year throughout Christendom is simply a survival, or resurrection, of ancient pagan ceremonies.

The phrase "dark as midnight" is very current, and is supposed to be the period when demons and spirits are at the height of their revels and deviltries. From the fact that this hour is so terrible to many, our author has chosen it to be the time, when the Almighty began his lamentation concerning the destruction of His home, the Temple. From a poetical point of view it is most touching, rousing the human feelings to the highest pitch of inspiration. Think of it: God weeps, the Almighty sheds tears. Jewish authors of all shades of belief have always tried to picture the Supreme Power condescending to humanity, so that God and man may stand in near correlation, through the exaltation of the human. On the contrary, heathen writers have so depicted their gods and goddesses, that vice with them held the supremacy, though sometimes conveniently gilded with a show of virtue. Such conceptions of their deities have always tended to degrade mankind.

The Jewish mystics describe the Omnipotent One as taking share in the calamity of his people; as grieving for their loss of land, country and Temple. In the early mystic lores of the ancient Hebrews, the relation between Jehovah and Israel is sketched as a wonderful "love-romance," with all the human phases of such an affair

—Jehovah the bridegroom, and Israel His bride elect. Christianity borrowed this idea in representing the church as the bride elect of Jesus. From a mystic standpoint, we notice that our author knew about the throwing of the astral, of which the Theosophists make such a fuss.

The most interesting part of the legend is the great scientific conception of our author concerning the Cosmos, which conception has been endorsed, two thousands years later, by modern science. The ancients entertained one idea, that there exists only one world, i. e., our earth, which they supposed absorbed the whole attention of the Almighty. Our author asserts that there are twelve thousand other worlds besides the earth. Our author also understood the laws of vibration and motion—the laws which govern our whole code of science. He says that the sun, moving in his orb, gives out a sweet sound of a harmonious song. On the same principle the ancient Jewish mystics said that the whole universe is praising the Almighty without pause or rest. They meant that as the whole creation is in motion it produces musical sounds. What lives moves also, therefore the Psalmist says: “The dead above cannot praise the Lord.” Music is a sound, and sound is the vibration of matter.

VI.

(From the Hidden Book.)

PECULIAR LETTERS OF LAMENTATIONS.

The Jews at Babylon sent words to the Hebrews of Palestine, saying: “To us was given the right to lament over our national calamity, and bewail the destruction of the House of our Lord. We are scattered among the nations as if we worshiped idols. Therefore we have a right to pen the lamentations, and explain them in the order of the Alpha Beth, which the Lord of the universe has sent—to lament over the destruction of His mansion.” The prophet Jeremiah wrote his lamentations in the order of the Hebrew Alpha Beth.

Then the Hebrews of Palestine replied as follows: “It is true that you are scattered among the nations, and you

are outside the holy land and, moreover, it is right that you should cry and weep because you have gone out from the light into darkness, as a servant goes out from the house of his master. But we are to cry and weep the more and make lamentations, since the Holy One, blessed be His name, has sent to us the book of lamentations, because we are the children of the matron (Zion), and we are of His household, and we know the glory of the Lord of the universe. It is our lot to lament and to explain that book of lamentations, written in the order of the Alpha Beth. We are now orphans, fatherless and motherless, and when we look upon the walls of our mother's house (the Temple) we find that she (the Shechina, divine womanhood) is exiled—she who has fed us daily from her breast and consoled us, as a mother consoles her son. Now we look in every direction and we see the confusion in the house of our mother. We beat our heads against the walls, but there is no one to console us, and speak to our hearts, or to plead for us before our Heavenly Royal Father. Previously, when we were wont to displease our Heavenly Father, and He took the whip to punish us, she stood up in our stead, to protect us and receive the blows herself. As Isaiah hath it (53, 5), "she is suffering for our sins, downtrodden for our iniquities, and by her wounds are we healed." Woe, woe to us! now our mother is in exile, and we begin to lament and express the words of bitterness and grief to those who understand the spirit of lamentations. We approach her bed chamber, and there we find her not: her home is in a confused condition, her throne is fallen, we inquire for her and no one pays attention to us. We look upon the ground and we see no imprint which she left behind her. We ask from the roof where she bitterly wept over us. We inquire by the roadways and paths, and they tell us that they heard her weeping for her children. We ought to weep, and lament. We will kiss the dust upon which she trod, and will beat our heads upon the walls of the palace (the Temple), crying bitterly. We will begin to lament the destruction which we daily witness, and how can tears cease to run from our eyes?"

VII.

**REPLY OF THE JEWS OF BABYLON TO THE HE-
BREWS OF PALESTINE.**

It is true that you need to cry, lament and mourn, when you see that your mother has deserted her desolate Palace (Temple), and you know not where she is. You said: "She is with you in the exile, having come to dwell with you there, and you ought therefore rejoice in the vision of Ezekiel." Now this is the very cause of our deepest sorrow and lamentation, that our mother has been banished from her mansion into the exile; and that she is obliged daily to observe our new trials and afflictions, imposed upon us by our captors and oppressors, without her being able to afford us aught of relief.

Then back came this reply from Palestine to Babylon: "It is true that our mother has been driven from her Temple and has been compelled to share your exile. We realize the bitterness of the situation, and confess your right to commence the lamentation. But our lot is still harder to bear, for we are forced to see constantly the desolation of the Temple, and how the foxes of the desert roam over the ruins, while vultures, crows and owls nestle there. These sights cause us to cry bitterly. Under the spell of such unspeakable grief, we bow our heads to the ground and thus hear the sweet sound of her feet, at the third division of the night—perhaps midnight. We hear her come to visit her former home, and pass from chamber to chamber, and from hall to hall, all the while weeping and lamenting because of us and our souls.

We hear, and that sweet voice of weeping and lamentation arouses us, so that our souls go forth in quest of her. But all in vain the search. She disappears from our hearing and disappoints our vision. We remain as soulless bodies, and in the depth of our misery begin to cry: "How desolate is the city once so peopled." (Lamentations of Jeremiah I, 1.)

VIII.

LAMENTATION OF THE LORD.

Then the Hebrews of the Holy Land began to lament and explain the lamentations of the prophet.

It is written: behold—a day of confusion—there is one day in the view of the Holy One, blessed be His name, which is beloved above the other six days of the week, and this is the day of grief, of sorrow, of lamentation. On this day the Lord comes to visit his once precious mansion and sees its desolation. He looks for his beloved one, the Shechina (divine womanhood), and finding her exiled, begins to cry: “Where art thou, beloved of my soul, my only one?”

IX.

COMPILER'S REMARKS.

Goethe, the great, immortal German poet, a mystic as well as scientist, was right in his sentiment in Faust: “The eternal womanhood draws us on.” The utterance of the philosophic poet is repeated in the saying of the common people: “There is a woman in the case.” Certain religious cults re-echo the idea, and repeat the phrase.

Prehistoric man was unacquainted with modern speculative ideas. The book of nature was the only volume he had to consult. He rode no transcendental hobby. He was not versed in philosophy. Yet he was not devoid of the power of imagination. It was his fate to be circumscribed by the exercise of plain common sense. He was neither a theological, nor a geological student. Probably the words “teacher, preacher” were not found in his vocabulary. He saw steam arise from boiling water, and he noticed the flashings of lightning, but he never dreamed of steam cars or steamboats or electric railways. The distinction between a clod-hopper and a gentleman did not worry him. His inexpensive garments were not the result of sartorial enterprise; no grocer supplied his table needs. He lived in and for himself and took all law into his own hands. To be brief, if we can place

reliance upon what is recorded in Genesis VI, 5, 6, we see no reason for envying the happiness of the early race of man.

There is, however, according to the doctrines of the mystics a curious interest connected with those earliest settlers upon earth. They are credited with the origination of their own peculiar religious sentiments and views. Their doctrines were purely sensual, construed from their own experiences. They looked not up into the heavens to find their God, nor did they lay claim to any revelation from above. They took, so to speak, and by an utter ignorance of the fact, and entirely by ideal anticipation, a literal translation of language, uttered many centuries later by Job, as we read in his book XIX, 26: "from my flesh I see my Lord."

Observing the matrimonial relationship of mankind, they evolved the idea of dual divinities, and so made them a married couple, and all creation their offspring.

From these ideas, and built up upon this basis, we have what is called the "Phallic Cult." No matter how great the diversity of religious ceremonies, or under what title the sect presents itself, the great bulk of oriental heathenism has sprung from one basic source. Local modifications of rites do not clash with the main idea. The Greek and Roman multiplication of gods and goddesses is only an expansion of the original suggestion. Even the musical instruments are employed to symbolize dualism of effort. The drum and the bell are used to represent the female partner. The stick and the clapper, respectively, mark the male helper. The drum remains mute unless the stick beats it; the bell requires the clapper to produce resonance.

Of all the nations the primitive Hebrew race alone has preserved in its lore the primordial conception of a dual God, in all its purity. Of course, under the term of "Primitive Hebrew," we do not include the Rabbinical Jews, or the ancient Hebrews of the Mosaic stock. We mean the primitive Hebrews of the patriarchal age, who worshiped the combined dual deity, male and female, under the name of Elohim. This word is plural. The

patriarchs, Abraham, Isaac and Jacob, worshiped Elohim, but Moses introduced a God named Jehovah. Moses tried in vain to uproot the former cult from the heart of the Hebrews, but was obliged to compromise, and to retain the traditional views of the primitive men side by side with his own doctrines.

Every one, who can read the Bible, will see the difference between the religion of the Patriarchs and that of Moses, and we call attention particularly to the first chapter of Genesis. Here we have the primitive version, according to the patriarchs, and here it is said that Elohim created male and female in his own image and blessed them. This version accords with the views of the prehistoric man, who worshiped the creative forces. Male and female were in the image of the Deity, and hence the Deity represents a dual, i. e., male and female.

In the second chapter of Genesis we have a different version of the creation of man in accord with the monotheistic view of Moses. Here we read that Jehovah formed man from dust, and then took one of his ribs to become Eve. These two versions, which seem to conflict one with the other, and which have led many to believe that Moses made mistakes, are in reality the different representations of two diverse religious creeds. Instead of accusing Moses as the author of mistakes, we ought to admire his tolerance in preserving the traditional version.

Again we notice the word "creation" in the traditional version, while in the Mosaic version the word "formed" is used, i. e., formed from dust—Jehovah formed.

The patriarchal view of Elohim, as male and female, resulted in what we term the Elohistie faith, and the customs, cult and manners in consonance with that view were handed down to successive generations. The primitive expressions of the Hebrew tongue distinctly mark the Phallic cult. Whatever was tender or lovely was termed feminine, while anything rough and hard was put in the masculine gender. The gentle moon, moving so quietly across the sky, with her little flock of stars (her children) was accounted feminine; but the sun, with its

burning rays, was styled masculine. The unruly and rough ocean was called masculine, and regarded as the husband of the calm mother earth. Our view of this subject is amply demonstrated by a close study of the grammatical structure of the Hebrew language, taken in connection with all the ancient tongues. The Greek had a legend that a certain goddess threw stones behind her, and that these stones were changed into human beings. The early Hebrews must have known that legend, for it seems to have been the common belief of the Orientals. In Hebrew Eben (stone) is feminine, and ben (son) springing from Eben, is masculine.

Now having shown conclusively that the religion of the patriarchs and of the primitive Hebrews was not identical with the faith proclaimed by Moses, and forced upon the Jews in a very peculiar way, we shall proceed to expose the difference between the Elohist and the Jehovistic cults. The primitive Hebrews accepted the traditional creed that the world was created by the combined creative forces of a dual Deity, male and female, termed Elohim. These Hebrews worshiped their ancestors, father and mother alike, as corresponding with the heavenly father and mother, and hence they always swore by the generative organs of their ancestors. Thus we see that Jacob swore by the organ of his father, Isaac. Those who translate by the word "fear" the Hebrew word in Genesis show as clear knowledge of Hebrew as the angels have of Chaldean. So also in the ten commandments of Elohim (Exodus XX) the fourth reads: "Honor thy father and thy mother," while in the ten commandments of Jehovah no mention is made of such a law. Besides Moses, in Deuteronomy, praises the sons from the tribe of Levy for not recognizing their parents when they were busy killing the worshippers of the golden calf.

Another difference between the two religions, and of great importance, is the "sacrifice." The early Hebrews of the Elohist stamp did not practice animal sacrifice—likewise the Egyptians and all the Elohist nations—but their offering consisted in pouring oil upon their sacred altars. Moreover, Moses, in his support of the Jehovistic

claim, introduced animal sacrifice because he wished to thwart the Elohistie party.

In my work entitled "Battles of Jehovah," I have shown how Moses tried to extirpate from the hearts of the Hebrews all flavor of the Elohistie ideas. Here I shall only mention, that, though he was successful in all other respects, he failed to remove the idea of a divine motherhood. This idea remained irrefutable in the bosom of the Elohists. A revival of this human feeling began at the time of the division of the kingdom, after the death of King Solomon. The ten tribes of Israel, who formed a separate realm under the dynasty of Jeroboam, restored the Elohistie cult, or the patriarchal religion, to its former state, with all its customs, laws, emblems, and modes of worship—the making of two golden calves by Jeroboam was simply the emblem of Elohim, as that of Jehovah was a serpent, whom the Jehovists worshiped under the name of "Nechuchton." The Jehovists of the two tribes adhering to the dynasty of David, being precluded by virtue of their religious fidelity from imitating the example of the Elohisties, took the living powerful logos, the heart-touching force of poetry, in order to offset the Elohistie influences. They began to sing the most beautiful song which band ever sang—a poem whose stanzas ring in the melodious harmony of nature; whose words are the sweetest ever used by divine lingering love; whose flowery language exhales the most delightful aroma as if it comes from the spicy trees of Eden. This poem shows forth the immortal love of the Almighty and his Shechina (divine womanhood)—a divine domestic drama excelling all else on the stage of life.

The sanctuary of the Temple was the bridal chamber, where the divine lovers met, under the sheltering wings of the cherubim. That love romance is long as eternity, and hence the Jewish poets are still working on it, commencing where the former sons of Moses stopped singing. It is the grandest human song, for it is the everlasting poetic touch of the song of the "Mother." How human, how sublime such feelings of such a mother! The Almighty, tender, yet stern; while she, in her affectionate

motherhood, follows her children into all places of their affliction to protect them from the wrath of times and circumstances. We are reminded of the Iliad, where Minerva, disguised as Mentor, follows the wanderings of Odysseus, but the Jewish Iliad shines forth with sublimer glory, for its theme is the undying love of a mother, the only soul of a nation's heroic struggle and endurance. Early primitive folklore tells us that she followed her children into Egyptian bondage and it alludes to the Scripture saying: "Thou hast redeemed a nation and its God." This means the Shechina, who was redeemed with her children. The folklore explains the statement (Zechariah X, 11th) "there passed a rival in the son," as follows: "It alludes to the graven image of Micha, who carried with him the idol, when crossing the Red Sea." Another primitive lore says that, when King Manache placed the Astarta (Venus) in the sanctuary of the Temple, a sort of jealous disgust was expressed by the king of the prophets, Isaiah (28-21), in these words: "Lo the bed is too small to stretch out upon, and the veil too narrow to hide." This remark goes to show that even divine love is exposed to jealousy. Isaiah, the royal poet and prophet, sang most thrillingly the song of the Heavenly Mother. In glowing words of inspiration he describes the dispute of the Almighty with his wild son Israel. The poet cries out: "where," says the Lord, "is the divorce-letter given to your mother? Who are my creditors to whom I have sold you? Through your own sins ye were sold, and through your iniquities your mother was sent away." This mythological folklore contains in few words a vast meaning. We recognize the Shechina who offers herself to shield her children from peril and punishment. The great poet voices only the sentiments of his nation, and succeeding poets and prophets took up the grand refrain. At the return from the exile that great poem became the theme of learning, and the vital power of the national life. A hundred years B. C., a man versed in Jewish lore, Jonathan Ben Uziel by name, was the favored disciple of Hillel the Great. He was the foremost scribe of his time, and most familiar with poeti-

cal traditions. He was the author of the famous translation of the Scriptures (Targum Jonatham Ben Uziel). In that wonderful Chaldean-Aramaic work, he filled in between the lines of the Bible a vast repository of legends and traditions, such as cannot be found elsewhere. He tells us that the Shechina was exiled with her children and abode in Babylon with them. There are indications that legends, preserved in the works of later scribes, were products of the pen of Jonathan Ben Uziel, so that we may style him the father of Jewish folklore.

He was a profound scholar, of varied learning, a famous Mason, a noted mystic of the higher order of the Essenes, now known as Cabalists.

The Talmud states that, when Jonathan was absorbed in his reveries, if a bird approached him, it was consumed by the flames of fire ever surrounding him on such occasions. He was regarded as a wonder-man, a miracle-worker, a Mahatma. The mystics followed in his wake. From the "Tosepta" (a supplement of the Talmud) we find that a candidate for admission to the Essenes was required to be forty years of age, and a man of blameless life. A certain degree of knowledge of the written and the oral law was necessary.

The Essenes lived on the bank of the Jordan, and their ceremony of initiation was by baptism. The Rabbinical Jews required a proselyte to Judaism to be circumcised as well as baptized, but the mystics required baptism alone. Baptism symbolized the cleansing of the soul. The Essenes preferred the vicinity of a river or a streamlet for their preaching ground. Otherwise they chose a lofty hill, or deep forest.

We now propose to proffer a theory, which may possibly throw some light upon the rise and development of Christianity. We claim that it had its origin in mysticism, and sprang into existence among the Essenes. In the first place we mention that a schism arose among this clique. Such breaks are the invariable rule in social affairs. In every form of convocation we find a willingness to agree to disagree. It is a freak of imperfect human nature that universal harmony of opinion is impos-

sible. No matter how essentially reasonable a proposition may seem to be, it is bound to meet with opposition. As every question has two sides, it is proper to investigate each. From this habit and principle of sometimes hostile, sometimes pacific, encounters in all departments of physical, mental and moral considerations, there has finally resulted as an outcome our present culture and advanced modern civilization. There is no ill wind that does not benefit somebody.

Discord arose among the Essenes. Some of their number left the original lodge, and formed a new organization.

At once it was needful to assume a new badge to mark the rivalry. In the course of time great changes ensued. New dogmas were proclaimed, and new doctrines advanced. In time the breach widened so far, and the differences became so irreconcilable, that rivalry was changed to perfect hostility.

Let us now make a practical illustration of our idea in the case of the Essenes. This class was the strongest in support of the idealistic adoration of the Shechina (Divine Motherhood). This most abstract ideal maintained in the purest quintessence of poetry by its long continued advocates met with opposition on the part of some Schismatics. These disciples of a new belief enshrined in flesh and blood their new ideal of the divine mother, and so they lowered her from her exalted divinity to the level of humanity. They determined to have as their object of worship a real woman, a daughter of Eve, and they also demanded a local name for her. The Jews as a body, as well as the clique of the Essenes, called the divine motherhood Shechina—a word denoting rest. The Heavenly Father was called Jehovah ("motion"). The two conditions, rest and motion, cover all ideas of vitalism and existence. As Miriam (Mary) was the most popular Jewish name, they selected that for the newly materialized motherhood.

The Essenes were now divided into two parties.

I now propose to cite more modern divisions in order to fortify my position.

Since the days of Adam and Eve, man has been man, and woman has been woman. Human nature has been human nature since the creation. All history establishes this fact most conclusively. All languages are in accord in this respect.

Within a couple of years we have witnessed schisms among three well known organizations. I refer to the "Theosophists," the "Salvation Army," the "Spiritualists."

The Theosophists believe in the Reincarnation, and in the Mahatmas. They claim that, through a certain mode of living, a person can attain unto the highest power of nature's forces, and that he can throw out his Astral-body. Since the schism a new party has been formed with a new name, and it has adorned its new meeting place with new symbols. Madame Beasant is at the head of the new party. How they will arrange to differ in regard to throwing out the Astral is not yet settled. In due time the one party will bear no resemblance to the other in beliefs and rites and doctrines.

The Salvation Army was organized by General Booth to attack Satan in the highways and the by-ways. Its methods of service need no description. Ballington Booth, son of the general, has sundered connection with the original band. A new name ("God's Volunteers") has been chosen, and sundry changes in dress, musical instruments, etc., etc. Howbeit, as all distinctions thus far involve non-essentials alone, it is not worth while to hazard predictions concerning future operations.

Spiritualism is a recent invention. Mr. Frank and Mr. Humbug are credited with the inception of the scheme of delusion. The projectors of this wily cult were adept students of human nature. Bearing in mind how the living are interested in their not-forgotten friend, they devised a most deceptive scheme for financial gain by practicing upon the credulity of the ignorant and unsuspecting. For awhile the system flourished, but now its glory is fast departing. A huge rift has already taken place in spiritualistic circles. One party calls itself the society of "Progressive Spiritualistic Philosophy." The

rest are simply "Spiritualists." It is not worth the price of the ink to expand upon this subject. It is rank charlatanism.

In referring to the above illustrations it has been our simple purpose to show how societies disintegrate. Thus with the Essenes. The party was separated into rival factions. The seceders withdrew farther and farther from the original body until all recognition of former association faded from sight.

There is a curious legend in the Babylonian Talmud (tractat chagiga, page 2) which may throw some light upon the early history of Christianity. This is the legend: "Rabbi Bibi was a great friend of the grim messenger, the Angel of Death. Once the latter was at the house of the Rabbi, and told his errand boy: 'I am now busy, and the time of Mary Magdalene, the hairdresser has just expired, so you go and fetch her soul to me.' The boy obeyed the command of his master strangler (the Hebrews believe that the angel of death strangles his victims), and brought back the soul of Mary Magdalene, the Kindergarten Teacher. The master said: 'Did I not tell you to bring the soul of Mary Magdalene, the hairdresser?' The trembling little strangler said to his master: 'Well I have made a mistake in the person, let me return her soul, and bring that of the right one.' The stern messenger replied: 'Well, as thou hast brought it I will count it among the victims.'"

This legend is most remarkable. We notice the mention of both Marys, so connected with the founding of Christianity. Now the most important point in favor of Christianity is the belief in the resurrection of Christ—a belief founded in part upon the testimonies of these two Marys. (See the New Testament on this subject.) Moreover they were both called Magdalene, on account of their occupations. The word in the Chaldean jargon signifies "to bring forth" (the one pupils; the other hair). We also learn that Mary, the mother of Christ, was a school-teacher, although the oral law did not allow women to be accepted as teachers, as I have proven in my work, "Education in the Talmud," (printed and pub-

lished by the U. S. Government). I do not profess to fathom the aim of the Talmud in presenting that legend. The Jews, even the Essenes, did not allow a woman to become a teacher in school. Now the Talmud asserts that Mary was a school-teacher. Possibly the "woman question" was the bone of contention among the Essenes, and, as Mary was an advanced woman, she became the leader of the Young Essenes, and proclaimed woman's equality with men. The early Christians encouraged the new reform. As Mary was the founder of the new party (Young Essenes), there is no wonder that there became a Mary-cult in the long run of time. This Mary-cult has touched human feelings by the representation of motherhood, and therein lies much of the success of the church's strength.

In London, years ago, I became acquainted with an advanced Irish bar-maid. She asked: "Do you believe in the Son of God?" I replied: "I believe in a son of man, but not in the son of God." She turned with astonishment, asking: "Did you not have a mother?" I said "Yes." "Well, then," said she, "why should God not have a mother, too?" Thus the advanced woman of the present time agreed in thought with the prehistoric man.

The remark in the Talmud, that Mary had been a teacher of children, was rather pointed raillery upon the Young Essenes for having followed the lead of a woman. We are apt today to criticise those who go after a new leader, and our remark is not always complimentary.

While the succession of the early Christians gradually became more and more complete, the old party of the Essenes adhered steadfastly to their primal faith in the Shechina (Divine Motherhood). Among the latter we find many men famous for their mystic learning—such men as Rabbi Simon Bar Jochai, and his son Rabbi Eliezer. These men lived just after the destruction of the second temple, and were the original Mahatmas, to whom is ascribed the preparation of the famous book (the "Zohar"), which is to the mystics and cabalists what the Bible is to the Rabbinical Jews. From that book

we have taken the "Letters of Lamentation," and the next, Lamentation of the Shechina.

The Talmud comments upon Psalm LXXIX (A Song to Asaph) which begins as follows: "O Lord, the heathen have invaded Thy heritage; they have profaned Thy temple; they have slaughtered Thy servants." It asks why a song of lamentation should be the title, and then explains that the Lord was angry with the Jews and had determined to exterminate them, but instead poured out his wrath upon the timbers and stones of the temple, and spared the people.

This legend is exemplified in human life. Men sometimes get angry with their wives and children, and then vent their spite upon the household furniture. But our feelings are more deeply moved by the legends preserved for us by Rabbi Simon Bar Jochai in the "Letters of Lamentation." Here we behold the Shechina in the most tender nobility of her motherhood. She is represented as shielding her children from the whip of their angry Heavenly Father. As she interposes in their behalf, the lash falls upon her own body. What a picture Raphael could have made of this affecting scene!

The idea that the Shechina accompanied her children into exile, to share with them their sufferings and hardships, means more than appears upon the surface. The Jews in Babylon, after the second destruction of the temple, developed a national spirit of learning far superior to that of those who remained in Palestine, and was more in accord with the advanced thought of their time. Compare the Jerusalem Talmud with the Babylonian, and you will at once perceive the vast difference between two classes of Jews. Those who stayed in Palestine held stern and gloomy views, and confined their thoughts within the abstract, dead letter of the law, utterly prosaic, entirely unenlivened by spontaneous originality, plodding along without elasticity or hopefulness. Those in Babylon readily adapted themselves to the changed conditions of their new environments, and sought to charm away their woes by the soothing voice of poetry. The presence of

the Shechina accounts for this. She, it was, who filled them with new impulses, and stimulated their energies.

The Jews of Palestine were filled with despair; became morose, listless, devoid of lofty aspirations. You will notice this fact today in the Spanish, Portuguese and Oriental Jews, descendants of the Palestine Jews.

On the other hand the Babylonian Jews retained their normal national spirit of cheerfulness, notwithstanding their expatriation. In spite of being wanderers in strange lands; in spite of smoke, fire, and sword; in spite of persecutions and obstacles; in a word, in spite of all adversities the Russian and Polish Jews, descendants from the Babylonian captives, exhibit the virile virtues of their ancestors.

We give them the credit of having obeyed their mother's injunctions, and of having listened to her suggestions. She told them not to worry about their exile from Palestine, and pointed out to them that they had the whole earth wherein to select a home; that their exile was a blessing in disguise.

In our opinion the "Letter of Lamentation" is very important in the matter of "higher Biblical criticism."

The author of that letter mentions that the Shechina, and not the children, received the blow of the lash. He bases his statement upon Isaiah 53, 5, where it is said: "And she is sick from our sins; cast down through our iniquities." Every Bible reader knows that "he," not "she," occurs in that passage, and the Jews interpret it as referring to their expected Messiah, while the Christians say it refers to their suffering Savior, the Christ. Thus then the question arises, whether Rabbi Simon Bar Jochai made a grammatical error, or has the text been tampered with. A careful examination convinces me that the text has been changed, and that two thousands years ago the verse read "she" and not "he." The proofs are many, but for the sake of brevity I shall produce merely the strongest point to sustain my bold assertion.

The ancient Hebrew dramas were unlike the modern style. We begin with what is full of fun and pleasantry and end with the tragic. The Hebrews reversed this

order. We cite the Book of Job for instance. Now take Isaiah. He begins, chapter L, with the prologue of Jehovah, who says to his children: "Where is the divorce letter of your mother, that I sent her away, or who are my creditors to whom I have sold you for my debts? Lo, for your own sins you have been sold, and for your iniquities your mother has been sent away." The whole chapter deals with the outpouring of the indignation of Jehovah. In the next chapter he refers to the happy earthly couple, the parents of the race, Abraham and Sarah, and begins to console the exiled, homeless divine mother. The next chapter continues the consolation to her and her children. The famous LIII chapter describes, in glowing poetical language, the surprise of the nation at the reconciliation of Jehovah and Israel's mother, whose name was Zion, or Shechina. The chapter is prefaced with the words: "Who has believed our report? and to whom has the arm of the Lord been revealed?" After describing how she has lost her beauty in the exile, it proceeds to state that she was deposed by men and was spoken of as a wicked woman, and on that account driven from her home. (The condition of a woman exile is worse than that of a man, for gossip-mongers have a chance to fabricate their scandal.) The account goes on to describe her sufferings, and her sweet fortitude, and that the people were astonished at her sudden rise from her misfortunes. The next chapter records a perfect reconciliation, beginning with the words: "Sing, O barren, thou didst not bear; break forth into singing and cry aloud that thou didst not travail with child; for more are the children of the desolate than the children of the married wife, says the Lord."

My explanation makes the chapters well connected.

I.

**LAMENTATIONS OF THE SHECHINAH:
(DIVINE WOMANHOOD).****In the first division of the night.**

At the first division of the night, which constitutes the first four hours, the Shechinah goes down to the place, where the outside altar stood in the outer courtyard of the temple. When she beholds that no vestiges are left, and that the holy place is profaned in various ways of defilement, she cries bitterly, and her voice is heard throughout universal space. She cries in lamentations, saying: "Woe! Woe! My dear, beloved altar, where once I was so satisfied with all the offerings of foods and drinks, and all the holy heroes (alluding to the priests and Levites) had all their needs so abundantly supplied by thee. Now thou hast been fed with the pure blood of these holy heroes and pious ones, whose blood has been shed upon thee. Woe, woe to me for their blood. Woe, my altar, which now has been fed from the corpses of those pious ones, who have been slain upon thee by their enemies, yielding up their own lives in the service of their Lord and country, and their souls have been bidden hence.

"Where can I find the eternal flame of that eternal fire, which now weeps upon them? Where are the six thousand holy heroes of each of the four corners of the world, who used to eat daily from thy sacrifices?" The tribe of the priests numbered twenty-four thousand members, divided into four divisions, each division having six thousand. Each month a division was called to serve during that month in the Temple. Each division was subdivided into four sections, and each section, containing fifteen hundred members, served for a week in the Temple, in the month of its division.

She, the Shechinah, enters the small point of Zion, into the place of the holy of holies, and, as soon as she beholds the desolation and the profanation of her bridal chamber, she walks up and down, and while beholding

the place where once the cherubim were spreading their sheltering wings, begins to cry bitterly in a tone of lamentation, saying: "My bridal chamber, my bridal chamber, my holy, sanctified place, where the blinds were ornamented with twelve thousand and more of precious stones. The place where my Lord used to visit me, and slept on my breast, and granted me on such occasions all my wishes. My bridal chamber, my birdal chamber, do you not remember, when I used to enter into thee with a joyful heart, how the beautiful cherubim used to pat me with their lovely wings as a token of their joy at seeing me?" In the text it is "young youths" instead of cherubim, being thus in harmony with the Rabbinical tradition that the cherubim had babes' faces; a tradition accepted by the early Christians, and hence the church pictures and paints them accordingly.

"Where are you?" she continues to lament, "dear sacred shrine containing the Law, out of which come food, light, and blessings to the whole universe? I look for my Lord and husband, and I can not find him in any corner of the world. When my Lord used to visit me, surrounded by those sons of the pious ones, the High Priest and those beautiful virgins (angels) were ready to pay us homage, and tender us a reception, the occasion was signalled by the ringing of the little bells attached to the altar of the High Priest—who entered the Sanctuary once a year on the day of atonement—and when they, i. e., the angels and the High Priest, had left, we embraced each other in the embrace of kisses and eternal love.

"My husband, my beloved one," she continues to lament, "where hast thou gone? I look upon every side, but I can not find Thee. Doest thou not recollect the days of love, when I was lying in thy strength, and my image was portrayed in Thine even as the image engraved upon a seal?" "My beloved one," she wails, "the light of my eyes, I am now surrounded by darkness. Does thou not remember, when Thou hast kept thy left hand under my head, and I indulged in Thy ardent tenderness, while thy right hand embraced me amid kisses

of friendship and love, that then Thou didst vow to me that thou wouldst never leave my love, and didst say unto me: 'If I forget thee, Jerusalem, I shall forget my right hand.' Dost thou remember when we (I and Israel, Thy child) were standing before Thee on Mount Sinai, six hundred thousand souls of us, and we received Thee as our Lord and Master; that thou hast elevated us above all nations, and that Thy will directed all our journeyings? When the handmaid (a term used derisively for Paganism) killed thousands of our people we gave no heed unto her interruption, but we brought the little children before Thee to do Thy will in this land.

"My husband, my beloved one, remember how many of Thy saintly children have stood before Thee in every generation, pre-eminently in the generations of King David and of Solomon, his son, and how they pleased Thy will. Thou oughtest to remember our good, and not our evil doings, for the sake of thy strength and care of Thy children. Dost Thou not care for the holiness of this place, which has been profaned? Up to this time, for the sake of this place, the whole world enjoyed tranquility; the dogs did not bark." Thus She lamented so bitterly, all the hosts above joining in concert while below the dogs were barking. (The ancients employed the epithet, dogs, to typify wicked people, as well as demons or fallen angels).

At the third division of the night, the last four hours, She, the Shechinah, enters the place where once stood the altar of incense. There she found one of the two Cherubs, who were formerly in the Sanctuary. Since the destruction of the holy place, one Cherub had been left to Her to perform the duties of a page, and the Holy One, blessed be His name, left him to console Her.

At the moment of Her entry, the Lord speaks to her, and consoles Her, as it is written in (Jeremiah): "Keep away thy voice from crying, thy eyes from tears, for there is hope in thy end."

To that hour the Talmud alludes as follows: "The child sucks from his mother's breast, and the husband talks with his wife."

Remarks of the Compiler.

To understand the above we must explain that the Talmud says: "At the last hour of the third division of the night, a child sucks from his mother's breast, and a husband talks over matters with his wife." Such an assertion very properly applies to mundane family life, and our historian of mystic lore interprets it in his way, that, at that hour, the Cherub (babe) sucks from his mother's breast, and the husband, the Lord, talks consolingly with his beloved one, the Shechinah.

Rabbi Phinehas said: "It is written (Jeremiah) a voice was heard on high, a voice of bitter weeping and lamentation."

At the moment the Temple was destroyed and burned, a voice was heard upon the graves of the Patriarchs, saying: "Venerable Patriarchs, ye sleep in a slumber, not knowing the sufferings of your children, whom you have brought up through sufferings, while they were being led into the strong faith of the Holy One, blessed be His name. Some of them died by starvation. Others have been slain, and still more are being slain. The remainder are going into exile, among their enemies, with their hands bound behind them, and mill-stones tied to their necks. Where is your love? Where your faith? Rise and come forth to the aid of your suffering children."

Soon the Patriarchs rose from their graves, and went in a body to Moses, saying: "Moses, truthful shepherd, where are our children? Where hast thou left them?" Then Moses rose and went with them to Jehoshua saying: "The sons of those sires, the children of Israel, whom the Holy One, blessed be His name, gave into thy care, where are they now?" Jehoshua answered, saying: "My master, Moses, I left them in the holy land, where I divided the land among them by lot, as thou didst direct me, and there they are, each on his heritage and lot." Hearing this they all started for the holy land and found it desolate, not a voice being heard. They entered the Temple place, and, having found it burned and ruined they began to cry bitterly, and the voice of their lamentations was heard in the highest spheres of

heaven, and the angels above joined in their lamentations.

Then the Holy One was aroused, belssed be His name! Approaching them and finding them bitterly crying on the spot where the Temple once stood, He said unto them: "Beloved of My Soul, why are ye My friends assembled here?" (Biblical expression.)

Then rose the venerable patriarch, Abraham, the first to reply, saying, in his plea before the Lord of the Universe: "Thou knowest how I worked before Thee in the righteous paths, and that I stood well the tests of temptations. I pray Thee, tell me of my children, where are they now? I do not hear their voices on earth, and Thou hast promised me to stand by them." The Holy One, blessed be His name, replied: "Oh, my beloved Abraham! Thy children have broken the holy covenant, and have worshiped idols. Therefore, I became wroth with them, but yet for thy sake I was long suffering. During a long period, many times did I beseech them to return unto Me, but they would not. Therefore, at last, I drove them out from My land, and scattered them among the Gentiles."

Then Abraham, after hearing such a report, answered the Lord in these words: "Let their sins be blotted out while they suffer among the nations until Thy good will be ready to return to us." In the same strain spake all the others, and received the same reply. Rachel was left alone, and she began to lift up her voice in a bitter cry. Then the Holy One, blessed be His name, said unto her: "Rachel, why do you cry and weep?" And she replied: "Shall not I cry and weep? Where are my children? What wrong have they done?" The Holy One, blessed be His name, made answer to her, thus: "They brought a rival into My house"—alluding to the graven image of a deity which the Jews brought into the Temple. Then Rachel said: "Did not I bring also a rival into my house, oh Lord, and yet I was not jealous." (Tradition has it that, when Jacob proposed to Rachel, she said: "Yes, I will be yours, but I have an older sister, and I fear that Laban, my father, will play a trick on you." Thus forewarned, Jacob arranged with Rachel some signs

by which he might distinguish between herself and Leah. When Laban really played the trick upon Jacob, substituting Leah for Rachel, the latter thought that her poor sister would be ashamed, when she would not be able to answer the signs on her nuptial night, and so she informed Leah about the secret signs of Jacob, and thus he mistook her for Rachel.

On the score of this, her unselfish conduct, Rachel pleaded with the Lord in behalf of her children, saying: "I brought a rival into my house. Concerning Thee the Scripture hath it: 'Thou art merciful and long-suffering.' Thou, then, as the Lord God, oughtest not to have taken notice of that rival in the Temple, and Thou shouldst have forgiven the sins of those who introduced it."

Whatever the Lord replied to Rachel in the way of consolation, she refused to accept the kind of consolation offered, as it is written in Jeremiah: "A voice on high is heard; Rachel weeps over the misfortunes of her children." She refuses to accept consolation on the ground that times have changed and He, the Lord, has gone up on high and dwelleth no longer among His children. She refused to accept consolation till the Lord said unto her: "Keep away thy voice from crying, thy eyes from tears, as there is hope to thy end." (Jeremiah).

As Rachel cried upon earth, so correspondingly cried the Shechinah above, as goes the translation: A voice was heard on high. When the Shechinah began to lament there came to her six hundred thousand divisions of celestial beings, helping Her to cry and lament. At that time Her voice was heard in that heavenly region, called "Arabath" and two hundred thousand worls, which had been secreted since the creation, were shaken most tremulously. At last the Mother, the Shechinah, revealed Herself to Her daughter, Rachel, saying to her: "My daughter, keep away your voice from crying, your eyes from tears, as there is a hope to the end, and the children will be brought back to their former homes."

Reflections by the Compiler:

Here we see again the power of the tenderness of womanhood, and the relative link, which connects Divinity with the universe. The description of the unselfish love and self denial of Rachel is a most remarkable characterization of the Oriental woman, whose love is pure, not adulterated by the poisonous germs of jealousy and envy—a love not yet comprehended by her Occidental sisters, whose love is of a selfish character, bordering on the frontier of slavery and degradation. Polygamy is practiced the world over, with the distinction that in the East it is legally permitted, but in the Occident is disallowed. The prohibition in the latter division of the earth tempts to violation of the law, as man is by nature a law breaker. On the ground of pure love the Orientals do not undergo the ordeal of domestic troubles, as do the Occidentals, whose love, like their lives, is adulterated with jealousy, and mixed with impurity of character.

From a scientific point of view the author has revealed to us a cosmic conception, which was not even dreamed of by a Newton or a Herschell. I refer to his statement, that two hundred thousand works, which had been hidden in their nebulous shells, since the creation, were shaken up. In this assertion he claims that numberless worlds are in the process of development and evolution. The greatest mystic of the Jews, our author, thus broached as an established matter of fact, and mentioned in his wonderful poetic lore, a theory, which is just beginning to dawn upon the minds of modern scientists.

II.

LAMENTATIONS OF THE ALMIGHTY.

Rabbi Simon, the author, wept bitterly and said: "Woe to us, that the exile has continued so long as to have become intolerable." Another sage remarked: "Master, are you aware how great a confusion and disturbance the Holy One, blessed be His name, created in all the Heavens, when He decreed His edict, that Isreal shall be delivered into the hands of the hand-maid of Edom. It was at that hour, when the edict, written and

drawn up, but not yet sealed with the royal seal of the King of Kings—it was at that unfortunate hour, I say, that the Holy One, blessed be His name, called unto all the hosts of Heaven, and unto the archangel Gabriel, and unto the scribe, who always carries the pen in his girdle. He said unto them: ‘Keep back the edict for a while, before it is sealed with the royal seal, and I will cry, weep and bemoan the ill fate of My children. Celestials, I beg of you to leave Me, and not force upon Me my consolations, as it is written: “Turn away from me so that I may cry bitterly; be not anxious to console for the calamity of the daughter of my nation.”’ At that moment He kicked upon the Heaven, producing by His kick breaches, holes and openings.

Then He began His lamentation.

“My own beloved children, whom I have brought up and cared for, as a father who cares for his son. I taught you My worship and My law. I intended that you should rule over all the nations of the world. Many a time have ye displeased Me by your sins, and often have I forgiven you, because ye were My beloved children. I will call upon the four corners of the world, and entreat them in your behalf. East, East, if My children are scattered in your realm I pray you to look upon their countenances altered, black from the pains and tortures they have endured. Lament and watch over them.

“My children, My children, when ye were in My house, protected by the care and power of your Mother, and indulged in all pleasures, you did not notice Me. My children, My children, what can I do? The edict of exile has been decreed, but I will go with you. Moses, Moses, thou faithful shepherd, why do you not look for My children, the flock I entrusted to your care? East, East, associate yourself with Moses, and jointly cry and lament over My children, so that I shall hear and unite with you. My children, My children, the beloved of My heart, how can I bear to behold you going chained, with your hands bound behind you, those children, whom I reared in comfort and in happiness, who were dearer to Me than precious stones and pure gold? My children,

My children, how are ye divided under the hands of strangers devoid of mercy. The flesh of your sacred bodies is thrown into the streets and profaned. Woe to Me and to you, My beloved ones," and at that outcry He rent His garment of light and purple.

"South, South, when My children shall be scattered in your domain, I beg you to look at the cast of gloom upon their faces, and see how their hands (symbol of might) have been broken among the nations. South, South, unite with Abraham, My beloved one, and tell him how My children have fallen and been scattered among their enemies, and both of you join to lament their misfortune. South, South, I pray you to watch over My children scattered in your midst.

"North, North, arise and listen to the crying voice, which weeps, laments, and mourns for My children, and tell him, who was once bound upon the altar (Isaac) where My children wander, and how they have fallen by the sword. But tell not the sad tale to their sire, Jacob, for the world might be turned over in a flash.

"West, West, give heed to the groans of the wounded ones, and recall the horrible wars, in which My children have been involved. Oh, My beloved peaceful Dove (the Shechinah) where are Her children, and how are they scattered into all the four corners of the world. My sister, My love, My daughter, the beloved of My soul, what has become of our children? Now if Thou wilt, of Thy free and full accord, rest among them, and spread Thy wings unto the four corners of the world to protect them, then they will not be lost. Art Thou willign, My only daughter, to be with My children and protect them?"

To this direct appeal She replied: "Lord and Master of the Universe, after Thou hast brought them up and nurtured them, how can I look on and see them eaten up by their enemies and see Thee unmindful of the fact?" Then the Holy One, blessed be His name, gave to Her this promise: "I will maintain them and redeem them from the gloom of the exile." Thus again resounds: "Keep away thy voice from crying, thy eyes from tears;

a reward will be given for thy work, and the children will return to their homes.”

Comments of the Compiler:

The physical world and the spiritual world are alike subjected to an inevitable law. Each has its Karma, which, however galling it may seem at times, can not be dislodged. Extremes, or unbridled excesses, should be avoided in spiritual matters, as well as in affairs purely material. True wisdom ever suggests a rational moderation. Our author, in his beautiful poetical legend, has taught us the greatest lessons of a moderate philosophy.

The Orientals, so far as history can trace them, have ever been, and still are, fatalists, believing that all the events of men and nations were written at the beginning and can not be altered. This unfortunate creed has proved fatal to their interests, and has stayed their progress. They never tried to regain their lost battles, for they considered the effect misplaced, as against fate and Kismet. Kismet is chargeable with the downfall of the Arabs, once so mighty a people. Fatalism has killed their nervous energy. If a Turk sees another drowning he will not venture to lend a rescuing hand, apathetically saying: “It is Kismet; he will be drowned, and it is useless to try to save him.” The Christian doctrine of Predestination, as held by some and interpreted altogether too rigidly, is as fatal to hope as is Kismet itself. Now there is a vast distinction between will and must. Must signifies necessity. I shall, or he will, be lost implies simply a fact of futurity. One may so choose to misuse, or abuse, his education and religious opportunities, that, in spite of them, he will be condemned. It is self evident that Kismet, on the one hand, and Predestination, on the other hand, are glaringly misconstrued by the extremists of either party of supporters, or advocates. Thus again we see the virtue of a just moderation, or an enlightened modification.

The Jews had another extreme doctrine, the idea of an all-powerful God, who trifles with the world and its inhabitants, at one time issuing a harmful decree, and

then, presto, giving forth a beneficial edict. However, it can readily be seen that such a theology was not accepted by the pure minded people, from the protests of the Prophets, who cry and ask: "Why are the ways of the transgressor prosperous?"

Some claim that the Deity is all powerful and rules the world by sheer compulsion, without intermediate influences being exerted. Others maintain that nature pursues her own course, independent of external interference. Between these two extremes our author has chosen the middle of the road, reconciling reason with feeling, and repudiating the idea of a senseless fate.

In his "Lamentations of a God" he shows us his new sensible doctrine, justified by experiences in historical events. He shows us that the Deity, though He is omnipotent, and His love to His children is undying, is yet helpless as a babe to redeem them from inferior mortals. In his statement, which he represents as coming from the mouth of the Almighty as follows: "Your sins have caused that, and I can not help it," he gave a solution to the problem of life, a solution known by the name of Karma (cause and effect). His doctrine can be more distinctly explained through illustrations selected from actual life. We know that the life of a nation resembles that of an individual man. It has its triumphs and its defeats; its prosperities and its misfortunes. If a man falls into a bad habit, becomes, for instance, a gambler or a drunkard, he will first lose his general energy and ambition, his love for his home will lapse, and his doom is certain, unless he reforms. The cause of his peril having been stayed his imminent danger will be averted. Continuation in his evil course would have resulted in ruin. His reformation is his salvaton.

A nation is simply an aggregation of individuals. The once proud city of Rome most notably fortifies our brief argument. As long as the Romans retained their patriotism, their integrity, their virtue, their unity of effort, their power was irresistible. Luxurious habits, indulgence in sensual gratifications, vile and selfish ambitions, almost universal venality, loss of public spirit, decay of

vital powers, all combined to effect terrible ruin. The destruction of Jerusalem was largely analogous to that of Rome. As long as the Hebrews lived in accordance with the salubrious and righteous laws instituted by Moses, they prospered. When they deserted that elevated standard, became corrupt and wicked, the whole body politic was rendered effete and fell a prey to their enemies. Now even the Almighty can make vice compatible with virtue; can render misery and happiness into convertible terms; can happily blend obedience and transgression. Therefore as our author puts the case with reference to the Jews, even "the Almighty was helpless as a babe" to interpose salvation. Transgression was the cause which resulted in defeat as the effect.

The appeal to the four corners of the world to protect the children is a prophetic foreshadowing of the acclimatization and preservation of the Jews throughout the entire earth.

I.

TITUS.

(From the Talmud.)

After Titus had conquered Jerusalem he started for Rome in a vessel laden with precious spoils taken from the Temple. During the voyage a big wave arose threatening to overwhelm and sink his craft. Then Titus remarked: "I think Isreal's God is potent on the ocean, but powerless on the land. He drowned Pharaoh in the returning waters of the Red Sea, and enabled the Jews to cross the Jordan in safety." "Now," exclaimed Titus, "if he is able to fight upon the land, let him come and contend with me." Then the daughter of the voice (term for the heavenly telephone) was heard saying: "Wicked man, and the son of a wicked man, come on the land, and a little creature of mine, a little fly, will fight you unto your death." He landed and a little fly entered his nostril and worked its way to the summit of his brains. There it remained for seven years, picking at his scalp, and constantly feeding and growing. His pain was in-

tense, and no physician at Rome or elsewhere could afford him relief. One day, as he passed by the shop of a blacksmith, the noise of the heavy hammering served to stay the fly's picking. "Well," said Titus, "there is a remedy at last," and so he hired a blacksmith to hammer daily before him, giving a daily price for his work. If he ever hired a Jewish blacksmith he gave him no pay, saying that he ought to be satisfied with seeing his enemy suffer. Finally the fly became so accustomed to the din that it resumed its work and kept on picking and feeding until at last Titus was dead. Rabbi Phineas Ben Arba was present with many Roman nobles when the scalp was opened, and he testifies that the little fly had grown to the size of a small bird.

Remarks of the Compiler on the fate of Titus:

The account just given of the agony and death of Titus is of course in conflict with the historical records furnished by Josephus Flavius and other authorities. We suggest that prejudice supplied the legend. Titus had totally embittered the feelings of those whom he had subdued, and the only balm that could serve to alleviate their grief was the thought that their foe had at last been condignly punished. It is perhaps not impossible to reconcile the statements advanced by the Talmud with the view of the historians.

Titus is historically represented to have been a man of unwonted tenderness, and one ever desirous to do good. It is stated that every night before retiring, he groaned if he had spent the day without accomplishing some good thing. Now it is asserted that Titus, with tears in his eyes, urged his soldiers to strive to save the Temple from destruction, and that he simply performed his military duty in his efforts to conquer the city. That he was compelled to resort to such extreme measures to gain his victory, but was filled with regret that so many thousands had to lose their homes. The legend magnifies this regret into absolute remorse in order to soothe the sorrows of the ignorant masses. This remorse was pictured under the guise of a fly, which caused him to suffer extreme torture. We all know that remorse, physiologically con-

sidered, is capable of producing extreme misery and often premature death.

Titus was too good a man for the society which his employment obliged him to mingle with. He was a soldier by profession, not because he loved to engage in contentions.

The idea that the fly grew to be as large as a bird, weighing two or three ounces, is, on the whole, a compliment. It quietly suggests the idea that the brain of Titus was of unusual size, and that he was a man of extraordinary force of intellect. The prejudice of that Jewish public was insurmountable. They could see no virtue in their oppressor. By an ambiguous fiction the Talmud sought on the one hand to gratify a longing for vengeance; then on the other hand it tried to keep countenance with the truth.

II.

ONKELOS, THE PROSELYTE.

Onkelos, the son of Klonikos, was the son of the sister of Titus, the Emperor of Rome. He desired to embrace Judaism. Paganism did not afford him true religious satisfaction. Having decided to make the change, he deemed it proper to notify his uncle Titus of his intention, and to insist upon his approval. "Why," said Titus, "do you wish to join such a people, so inferior to all other nations? They have lost their country; are the poorest on earth; are derided by all other nations." Onkelos replied: "Uncle, don't you know that goods, which have declined in price, are sure to rise again, and so are in favor with shrewd merchants, who bide their time for bargains?" Many arguments took place between them on this subject. At last Onkelos made this claim that the Jewish religion is superior to all others because we have to keep our idols in our houses, while the Jewish God watches over his people outside of their doors. He thus made allusion to the Mezuzu, a sort of talisman, posted on the doorposts of the Jewish houses,

with the third name of the Lord—Shadi (Almighty)—pasted upon it. Finally Titus conceded.

There is a different version of the conversion of Onkelos, running thus: "Onkelos waited until the death of his uncle, and then became a most ardent soldier in the army of the Lord. Before he enrolled his name he tried to get information from the spirit world. He first called up the spirit of his uncle, and inquired of it. "Who is beloved by God on this earth?" The reply came: "Israel." "Shall I associate with them?" asked Onkelos. The spirit rejoined: "Their laws are so many that you will find it difficult to keep them."

Then Onkelos called up the spirit of the prophet Balaam, and repeated the question to him. The same reply was given: "Israel." "Shall I join Israel?" asked Onkelos. The spirit replied in the negative.

Onkelos, nothing daunted, called up various other spirits of men, who were once prominent on earth. At length he made his decision to join the Jews, and became in time one of the foremost rabbis.

Observations of the Compiler:

Onkelos became one of the most noted figures in Jewish literary history, and translated the Bible into Aramaic, in order to counteract the ideas of Jonathan Ben Uziel's translations of the Bible into the same tongue. Jonathan Ben Uziel represents the mystics, the Essenes and the cabalists; Onkelos upholds the Pharisees, the Zealots, and the Jehovahists. The former was a poet, an idealist, a man of liberal mind; the latter a stern, materialistic Jew of the Talmudical type who acknowledged the absolutism of Jehovah. The Talmud, in recognition of his zeal and work for the Pharisees, made a decree by the power of the oral law, that every Jew must read, on Friday, two sentences of the Biblical weekly portion, and one sentence of the translation of Onkelos. It is curious to note that converted Pagans shone most conspicuously among the Hebrews. Onkelos is not the only Pagan who became a Jewish star. Aquila, a Greek, is well spoken of by the sages of the Talmud, and is historically famous for his Greek translation of the Bible.

Another fact we glean from the above legend is that the ancients practiced spiritualism. Modern Spiritualists claim that mediums, possessing much magnetism can materialize the spirit by attraction. The ancients adopted the same ridiculous notion.

Modern spiritualism, with its humbug slate writing and board lifts can be traced to a very remote past. Hosea ridiculed the Jews for such practices as follows: "My people asks his wood, and his stick answers them."

All this goes to show that superstitious human nature always has been, is now, and always will be the prey of smart, unprincipled men, ever on the alert to take advantage of their credulous fellowmen.

The Mosaic law denounced and prohibited spiritualism, and hence we can account for the singular advancement of the Hebrews as compared with other ancient people.

SPANISH SPOLIATION, OR THE GRAND INQUISITION—INTRODUCTION.

In no other part of the globe has the Jewish nation suffered so much as in the ill-fated country of Spain. Never can the horrible memories of the most infamous Inquisition be effaced. Never can the most atrocious forms of torture, invented by Torquimada, cease to disgrace that land. Never did Satan have a more supple agent to gratify his spite than the author of the Inquisition. Many, who are disposed to deny the existence of a devil, when confronted with the fact that such a human, or rather, most inhuman monster once infested the earth, are forced to apologize for their doubts. While the Inquisition was in vogue more than three million victims miserably perished. Two-thirds of this number were Jews. That these ferocious cruelties were wrought in the name of the church seems almost inconceivable. The Roman Church in Spain must long continue to bear the odium and disgrace of its presumption and hypocrisy. Of course we must bear in mind that these shocking occurrences took place at a period of the world's history when all Europe was sunk in ignorance and vice. And

now, where is Spain today in development? Compare her present condition with that of enlightened England, with that of advanced America, and the contrast is most painful to behold. Verily Spain is still reaping the harvest of false teachings sown by her corrupt church, which utterly misrepresented the true Christian Church. While penning these lines I have directly before my eyes the harmonious spectacle of a beautiful Jewish synagogue in close proximity to several Christian houses of worship. This fact speaks volumes. In America the Jew and the Christian peacefully intermingle in all the relationships of life.

The review of the past in Spain is very suggestive. It is a human characteristic, that if a former slave has become a master, he is very liable to resort to more oppressive measures with respect to his subordinates, than were those from which he has effected deliverance. Thus the early Christians were subjected to enormous persecutions on political grounds. Rumors were circulated that they offered human sacrifices in their secret meeting places. This report probably originated from the fact that at their communion services they were wont to receive the bread as representing the body of Christ, and the wine as likewise representing his blood. Various reasons might be cited why the early Christians were persecuted, but we forbear quoting them. In Rome the Christians were subjected to barbarous treatment, multitudes being exposed to wild beasts to be torn in pieces for the amusement of the public. We pass over many centuries and find a most perverted state of affairs prevailing in Spain. The religion of the state was falsely called Christian, but it was a travesty upon the true ideals of Christianity. The scales of power were turned and many of the descendants of the early martyrs became the foulest abusers of their pretended faith. The conduct of the Spanish inquisitors was utterly inexcusable, abominably iniquitous. It goes to show that it is a bad scheme to try to make converts by compulsory means.

The history of the Jews in Spain is written in tears,

blood, fire, swords, torture. Sad as it is, it is also glorious in that it developed the unquenchable spirit of the race. It verifies the language of the prophet: "When going through fire thou wilt not be consumed, and when wading through the waters, I am with thee."

The present sketch only feebly discloses Jewish experiences in the land of the *Hidalgos* and the *Dons*.

II.

AVE MARIA.

The metropolis of Spain was the only city in the world, at that period of time, where the inhabitants did not enjoy the franchise granted by that deity, viz., the sweet rest and sleep at night. The spies of the Inquisition prowled everywhere, and the members of the Holy *Hermandad* even listened at key-holes to catch the sound of some heretical word uttered by a dreamer in his sleep. No one, when retiring, felt secure from being suddenly dragged from his bed during the night by cruel soldiers and then thrust into a dungeon to be there roasted alive.

It was midnight; the bells of the Cathedral were tolling, noisily sounding the hour for the "Miserere"; the church from the entrance to the altar was packed with men and women, old and young. Priests, Monks, and Friars, clad in their peculiar vestments, and wearing stern, gloomy expressions upon their faces, were bowing in prayers, and making gesticulations before the images of the saints and the Madonna. The Grand Inquisitor, in his special robe, with a big red cross on its back, stood gazing, apparently absorbed in devotion before the Madonna. He was about twenty-five years of age, but had the appearance of being forty-five. His very look denoted his sensuality. His every movement indicated his desire to utter some mischievous command.

He stood seemingly sincere in his adoration of the Madonna. One, conversant with the expressions of the human countenance, could have read that his devotion was real, but yet not for the Madonna. Another image was before the eye of his mind. His inward eye was turned

upon the fair face of some lovely mortal who had bewitched with her magic eyes the unchaste hypocrite. He chanted in chorus "Ave Maria"; but he had in thought another Maria, not the one who had lived two thousand years ago in Bethlehem.

The Maria of his thought was a beautiful Jewish maiden then living and walking through the streets of the city. The image of Maria Abbu was floating before his vision, and to her he chanted with glowing devotion.

The choir sang the "Miserere." Who can estimate how many sounds of misery and human suffering inaudibly mingled with those vibrating from the lips of the singing worshipers? These sounds were the stifled groans of many heretics, wretchedly awaiting the "Auto De Fe" of the coming morning, in honor of him who preached love and taught humility.

Mingled with the ascending notes—though unheard by the singers—were the sad moans of the numberless victims of the Inquisition who had been tortured a few hours previously in order to extort from their lips a false confession of their conversion.

We have written that the singers heard not the sounds of the uprising moans and groans and sighs. We add there was one ear which heard, even the ear of the Omnipotent.

When the service had ended, the Grand Inquisitor retired to the confessional chamber, having ordered the chief of the Holy Hermandad to appear before him.

III.

CHANTING THE SONG OF LIBERTY

In the concealment of a cellar, under the big mansion of Don Jacob Abbu, a queer company was gathered together. There was a queer tongue, and the banquet of the lamb—Easter lamb. Present were Jacob Abbu, his wife Sarah, and their only daughter Maria, whose beauty was famous throughout Spain. The rest of the company were relatives, friends, and some good pious Jewish people, who had assembled there to celebrate the feast of

the liberation of their nation from the bondage of Egypt. Jacob Abbu and the rest were leading a double life, religiously speaking. In public they were good Catholics, living in accordance with the church regulations. At night, when at home, they threw off the mask and worshipped Jehovah as Israelites.

The table was richly dressed and on it were spread unleavened bread, vegetables, meat, and bottles of wine. The guests were properly arranged. A young Moorish slave guarded the entrance, as Cerberus stood at the gate of Hades. The ceremony of the celebration was conducted according to the usual programme.

First a young boy, ten years of age, asked the well-known four questions: Why does this night differ from other nights of the year? Why do we eat unleavened bread? Why do we eat some bitter herbs? Why do we dip some vegetables in salt water? The boy asked the questions in a very solemn manner, and Mrs. Abbu shed a tear, while looking at the innocent face of the child. She wept, because a sad vision of the past came before her eyes. Her own son, ten years of age, had been lost, and she never could forget him.

People say: "What the earth covers must be forgotten." As her lost boy never deserted her memory, she suspected that the church had stolen him. Her instinct seemed prophetic. Jacob Abbu noticing her tears, understood the cause of her emotion, and tried indirectly to give her some religious consolation.

"Whatever happens," said he, "is for our good, and no one has been able to peep behind the screen of eternity to know the ways of the Almighty. Our grandsire Jacob lost his beloved Joseph, and yet by the infinite wisdom of Divine Providence his loss became a gain, for Joseph was designed to be the redeemer of his race. May it not be," he added with enthusiasm, "that our lost son will some day turn out to be our redeemer also?" His words were spoken with a deep pathos, which gave to them an air of prophecy, and produced upon his wife and daughter a most calming effect. The daughter, a "rose of Sharon," had a peculiar inward struggle, which

was to be a mystery. Of her own choice she had selected, as her confessor, the Grand Inquisitor, and yet she ever experienced disgust, as she sat in the confessional chair. Still she ever longed to be with him. The desire was most conflicting, being thus a mingling of love and fear. The wonderful prophetic expressions of her father inexplicably removed her disquietude.

The religious ceremony of the night was again resumed, and Don Abbu began to answer from the text-book the various questions propounded by the lad. Said he: "We were once slaves in the land of Egypt and the Almighty redeemed us from bondage." "Father," asked Maria, "are we not more severely oppressed now, than when under Egyptian bondage? This present vicious combination of church and state puts a yoke upon our soul as well as upon our bodies." Don Abbu replied: "You are right; but mark my words: redemption will come soon, as surely as light succeeds darkness." Having drunk a cup of wine in honor of the toast, "Next year in Jerusalem," they began their regular supper. After the meal was concluded they refilled the cups, and with happy thoughts and joyous feelings, the result of their religious service, they chanted the Hebrew song of liberty as once it resounded through the Temple halls.

IV.

A LOVESICK GRAND INQUISITOR, OR EVIL THOUGHTS BREED EVIL ACTIONS

When the Grand Inquisitor had retired to his confessional chamber, adjoining the cathedral, he threw himself on the heavy chair, groaning from the depths of his heart, "Ave Maria." The style of his groans indicated most plainly that his loving salutation was not directed on high to the real Madonna. His words were addressed to an earthly Maria, whose magical beauty had totally captivated his soul, heart and thought. This was his soliloquy: "O Maria, I am thy confessor, but I wish that I could confess to thee how I love thee." At this juncture a knock at the door was heard, and in a mo-

ment two powerful men rushed into the room, prepared for great events. The chief of the Holy Hermandad was one of the two men who thus interrupted the Grand Inquisitor in his delirium of love and passion. "I am glad to see you, Don Miguel," said the Grand Inquisitor; "have you good news? Have you been lucky enough to entrap some more of those accursed heretics?" Don Miguel responded exultingly: "I am now on my way to make an immense haul, and our Auto De Fe will have a noble roast this night. Don Jacob Abbu and his family will experience forthwith how effectively our office argues with heretics." At the mention of the name of Abbu a violent shock passed through the body of the cruel, grave Grand Inquisitor, and his face changed colors of a chameleon in varieties. He felt his heart throbbing as though it would burst, but his iron will enabled him to preserve an outward calm so as not to betray his feelings to others. Thus with no outward show of emotion he simply said: "Don Miguel, make your report brief now, for I have some business to attend to at the King's palace." Then Don Miguel stated: "The Moorish slave of Don Abbu has reported at headquarters that his master is a Jew, and that he, with many of his kith and kin, will celebrate, after midnight, the Passover, according to Jewish rites—the locality will be his cellar." "What led the slave to betray his master," inquired the Grand Inquisitor. "I surmise," rejoined the chief, "that his love for the Don's daughter has not been requited."

The reply of the chief aroused the Grand Inquisitor as though he had received the startling notice of an electric current. Without delay he ordered the chief to repair at once to the next room, and write out a warrant against the family of the Jew Don Abbu, charging them collectively with heresy; and to immediately bring back the document to have the seal of the Inquisition affixed to it.

As soon as the chief had taken his departure, the Grand Inquisitor leaped for joy, and in low tones said to himself: "Well this will be the only way to get the daughter; it will also be the easiest and readiest method. To

all the Saints in heaven I tender my sincerest thanks for the fulfillment of my wishes and deep desires."

When the chief returned with the document, the Grand Inquisitor, having affixed the seal, ordered him to proceed at once upon his mission. His complete orders were to arrest all parties found in the cellar and convey them to the lower dungeons of the Inquisition; to begin the process of torture without delay; to have the daughter present to witness the punishment, but not to have herself maltreated; finally to make the confessional chamber the daughter's prison-cell, and to confine the Moorish slave in a solitary cell under the same charge of heresy.

The chief left with great anticipations of pleasure and profit.

The Grand Inquisitor started for home,, elated with joy.

V.

EXPECTING ELIJAH, OR THE CAPTURE.

At the close of chapter third of this story we left those who were celebrating Passover-night in the secrecy of Don Abbu's cellar, in a very happy state of mind. Nothing has occurred to mar their peaceful observance of the religious feast. They dreamed naught of danger ahead. The time had now come when they were to welcome the arrival of Elijah. According to custom the invariable rule on such occasions was to have a cup of wine ready to be handed to the distinguished visitor, who was regarded as alive and was expected to visit every Jewish home. Moreover the proper form was to have the door slightly opened. The cup of wine was now ready to be presented and the door was a little ajar, and all was joyous expectation, when suddenly the chief of the Holy Hermandad, with his armed men, rushed into the room, making a terrible clatter. In the most brutal manner all the members of the assembly were mercilessly dragged away by the unfeeling henchmen of the Harmandad and thrust into prison. There a court was suddenly convened

to try the heretics, who, of course, were condemned off hand.

It is utterly inconsistent with the sphere, and incompatible with the limits of the present article, to make more than a passing allusion to the horrors of the Holy Inquisition. History furnishes no parallel to the atrocious cruelties of that fiendish institution, which masqueraded under the guise of religion. It was the completest fruit of Machiavelianism, the concentrated quintessence of iniquity, the refinement of diabolism. Even the mention of it today causes one to shudder at the thought of man's possible inhumanity. We draw the curtain to conceal the particulars of the excess of such unutterable wickedness and viciousness. Upon Spain rests the stigma of having attempted to build skyward the most stupendous babel of ungodliness that the world has ever witnessed. Having thus digressed, we now resume our narrative.

On that dreadful night, when Don Abbu and friends were punished, sleep was banished from many eyes. The tortured were too much filled with pain. Maria having witnessed the sad scenes, and now imprisoned in the confessional chamber, was not able to sleep through the poignancy of her grief. The Grand Inquisitor was too happy to think of sleep.

VI.

THE SUDDEN DISCOVERY, OR A LOVER'S DISAPPOINTMENT.

The first caller upon Maria Abbu was, of course, the Grand Inquisitor, who entered the confessional chamber with the expecting spirit of one about to enter a paradise of love. This world abounds in cross-purposes; the expected fails to come to pass, and the unlooked for takes place, and we can not prevent such issues. Such was the plight of the Inquisitor on this eventful morn. He came to the chamber at a very early hour, accosted Maria with pleasant salutation, and then immediately entered upon his official duty as a representative of the church. He told her that, after she had appeared for so many years

a faithful daughter of the Catholic Church, he was surprised and grieved to learn that she had lived a life of deception, thus dishonoring God and deceiving his church. He pictured to her the terrible fate of a heretic, both in this world and in the world to come. She listened with apparent attention, but her face became as white as snow. It was not that she was terror stricken on her own account, but she could not banish from her mind the horrible scenes of the previous night. The foul-minded Inquisitor gazed upon the virgin's pale countenance with a feeling of devotion, such as he had been wont to pay to the Madonna, of whom she seemed a transfiguration.

There is a great distinction in the qualities of love. There is a pure love, represented by that of a mother for her babe, for instance. Such also is that of a maiden, who has given her heart to one who has worthily won her heart's affection. On the other hand, there is a love divided in its characteristics. It is compounded out of good and evil commingled. Such was the love of the Grand Inquisitor, but in this case the proportion of the bad predominated. He had so long been swayed by wicked passions, that he seemingly had lost the power of discrimination in matters of the heart and soul. For a moment his better nature strove for the mastery, but the effort was in vain. Under the pretence of caring for the soul of the beautiful girl, he suddenly embraced her, saying: "My dear daughter, I wish to bring you back to the arms of the bridegroom of the church. I long to save you, because I love you."

Hardly had his last word been uttered, when she made a violent effort to free herself from his arms, and in the struggle her dress became torn so as to expose her bosom to the gaze of her persecutor, who, trembling with terror, suddenly released her. His eye had caught sight of a little square, leathern sacklet, a sort of talisman, to which a blue silk ribbon was attached, by which it was suspended from her neck. This little talisman struck terror into the satanic heart of the Grand Inquisitor, just as a foot startles Mephistopheles.

He retreated, made loose his shirt, and removed from

his breast a little square, leathern sacket, of the same shape and size, and with a similar ribbon attached to it. Holding this in his hand he said: "What does it mean that I wear a talisman the counterpart of yours?" At that moment Maria seemed to have regained her beautiful color and all her fear had vanished. Holding her own talisman in her hand she drew nigh to him, gently saying: "Let us examine the talismans and unfold the mystery." At that moment both were unconsciously absorbed in one thought—he having forgotten his passion, and she being unmindful of her sorrow. They opened first Maria's talisman and a small square parchment, on which Spanish letters were written, was disclosed. The writing was as follows:

"Hark Israel, our Lord, Jehovah, is one, our God!
Given to Maria Abbu by her parents, Jacob and Sarah
Abbu, with the Lord's blessing. Amen."

Then they opened the talisman which had been worn by the Grand Inquisitor, and to their surprise they found the same hand writing, and the same inscription, with one notable exception.

The inscription read as follows:

"Hark Israel, our Lord, Jehovah, is One, our God!
Given to Moses Abbu, by his parents, Jacob and Sarah
Abbu, with the Lord's blessing. Amen."

After reading the talismans, Maria fell upon the neck of the Grand Inquisitor, covering his wace with kisses and tears, crying out: "O, my dear lost brother." She told him how father and mother bemoaned him, and mentioned her father's prophetic words on the previous evening, when he said: "May be, like Joseph, our lost son may turn up to be our Savior."

Then he related his experience since he was stolen. He had been brought up in a monastery among monks, and trained to hate and persecute his own people. Then he remarked: "Mysterious are the threads of life, woven on the loom of our existence, by the great weaver, the Almighty. Now let us not indulge in joy while our parents are in the dark dungeons of the Inquisition."

Then he at once gave order that all the prisoners, ar-

rested last evening at the house of Jacob Abbu, be brought before him in the confessional chamber.

Who can properly describe the scene, when the lost son, clad in the raiments of the Grand Inquisitor, met the parents who at his order had so recently been arrested and punished so severely? We will leave all description to the imagination of the reader.

VII.

THE FLIGHT.

The Grand Inquisitor successfully made all arrangements for departure from the city. First he sold all the belongings of Don Abbu, of whatever description, for cash in hand. To this sum he added the funds of the Inquisition held by himself in trust. Finally under friendly cover of the night, in company with his parents and sister, together with all the Jewish prisoners who had been liberated by his order, he left for the metropolis across the frontier of the Moors. From this place he sailed for Palestine, where he determined to spend the remainder of his life in the service of Jehovah.

In the morning which followed the night of the Inquisitor's flight there was great commotion in the Spanish city. It was soon discovered that the funds of the treasury of the Inquisition had been abstracted. The prison cells were also found as empty as the treasury. Finally it was discovered that the Grand Inquisitor could not be found.

The town was filled with rumors, but not one availed to explain the mysteries. Long before the search was given up as in vain, our adventurers had safely arrived at the home of their ancestors, where the Jews at that time were not being molested by the followers of Mahomet.

VIII.

THE PENITENT.

A haggard looking man, with silver-gray locks, was wont to walk through the crooked streets of Jerusalem,

saluted by every one who came near him. His step was slow and feeble. He was called "the Repentant." For twenty years, during which he had resided in the city, he had abstained from food until the evening of each day, and had then partaken of such simple food as was requisite to sustain life. He never participated in idle conversation. All the hours of every day he spent in the Synagogue, fasting and praying, and after sunset allowed himself only a few eggs strewn with ashes. Constant in his charities to the sick and needy, to the widow and the orphan, he expended nothing to promote his own comfort and pleasure. No one knew his antecedents, or how he obtained his wealth. Our readers will recognize the former Grand Inquisitor, who was once the power behind the throne of Spain.

It is midnight, the hour at which he used to chant the "Miserere" in the Spanish Cathedral, and bow before the Madonna, praising and singing "Ave Maria." It is midnight, and we find him performing a similar duty of worship, but in other words, ways and manners.

It is midnight, and we behold him, with tears in his eyes, bowing and kneeling before the ruined wall of the once glorious city, kissing its stones, and chanting the Miserere of the Psalm. "Near the rivers of Babylon we sat and wept." As before he sings the "Ave Maria," but not to the image of a woman sculptured in stone, or painted by an artist. Unto the Shechina he pays his adoration. Unto her, who nightly laments over the sufferings of her people, the children of Israel, and bemoans the fate of her desolated home, the Temple.

His Miserere is inlammnetation for the uncounted multitude of those of his people, who, at home or abroad, have been the miserable victims of persecution and cruel fate; of those whose sufferings have endured for nearly two thousand years.

I.

THE SON OF THE STAR.

Fifty-two years after the destruction of the Temple and the desolation of Palestine, the coals of Jewish national spirit were still aglow, and were liable, at any moment, to set aflame the hearts of the Jewish people. In fact, the latter arose in revolt against the Romans, during the reign of Hadrian, and were led by Rabbi Akiba, the venerable sage of the Talmud, in conjunction with the young Simon, surnamed Bar Kochba, the son of the star, who was proclaimed as the King Messiah.

II.

HIS MESSIANIC SIGN (Tradition).

Simon was a powerful young Jew, of unknown birth-place. He was a great soldier, well versed in the military science of his time. He was proclaimed as the Messiah by Rabbi Akiba, who saw him riding on the back of a lion, then considered a messianic sign. He assumed command of the Jewish forces, and fought many bloody battles with the Romans. Hadrian was thus obliged to give up an intended journey to the Danube, and was forced to employ all the available forces of the empire in an effort to crush the rebellion.

III.

RECRUITING SOLDIERS.

Simon adopted a very peculiar method of recruiting his army. Each volunteer was required to cut off one of his thick fingers, as a proof of his faithful intentions. Thus about two hundred thousand soldiers were enrolled. The Rabbis sent to inquire how long he intended to maim the Jewish youth. He replied I am trying to prevent the entry of traitors. The answer gave perfect satisfaction to the sages.

IV.

THE FALL OF THE CITY BETHER.

The rebellion lasted seven and one-half years, and bloody were the battles, so that the Roman spirit was driven nearly to despair. Hadrian besieged the city Bether for three and one-half years, and was on the point of giving up the siege and returning to Rome. A Samaritan told Hadrian that he would not be able to take the city as long as a certain man was rolling in ashes. This man was a venerable sage, named Rabbi Eliezer, of Modai. He rolled in ashes, being clad in sack cloth, and daily prayed God to favor the army of Bar Kochba. The Samaritan offered to go in and fix him and then the city would fall. The Samaritan entered the city and whispered into the ear of Rabbi Eliezer, while the latter was engaged in fasting and prayer. Then the people came to Simon and announced that the Rabbi had turned traitor. Simon sent for the Samaritan and asked him what he had whispered into the ear of the Rabbi. The Samaritan replied: "It is better that the man be killed than to have the secrets of the kingdom revealed." Simon, suspecting some negotiations were going on with the enemy, sent for the Rabbi and asked him what the Samaritan whispered into his ear. The Rabbi answered: "I was praying for the safety of the city and was not conscious of any whisper." Simon kicked him, and the terrible blow killed the Rabbi. At that moment a heavenly voice was heard: "Thou hast made blind the eye of Israel"—alluding to the death of the Rabbi—"therefore the eye of that man"—meaning Simon—"shall become blind." Soon afterward Bether surrendered and Simon's head was brought to the Emperor Hadrian. Hadrian asked: "Who killed this man?" A Samaritan claimed that he killed him. Then the Emperor ordered the body to be brought. When they went to bring the body they found a serpent coiled around its neck. Then the Emperor remarked: "Certainly his own God killed him for no earthly power could destroy such a powerful man."

IV.

DEATH OF THE SON OF THE STAR.

(Tradition.)

The numberless legions of Hadrian besieged Bether for three and a half years. Pestilence and hunger daily reduced the number of Bar Kochba's forces, and the desolate city seemed like a vast cemetery. It was night, and the once proud Messiah, to whose standard thousands of people flocked, found that he had left only a few dozen soldiers, reduced to skeletons. He saw that the city was doomed, and so resolved to go in person to Hadrian and surrender. He also wished to spread terror throughout the Roman camps, as he had formerly done. Having covered his face with a mask, he stole away from the city by a secret path and thus reached the Roman encampment. The Roman sentry asked him who he was and what he wanted. He replied: "I am a soldier of Bar Kochba's army and I wish to see the Emperor on a private mission."

The Roman camp was filled with hilarity, for Hadrian had learned from his spies that the city could hold out no longer, and had therefore inflamed the soldiers with wine to inspire them for the final assault. A general banquet was being held, and all was fun and gaiety. There was an interruption, when the sentry announced that a Jewish soldier wished to see the Emperor. The fine physique of the masked soldier drew the attention of the hilarious legions. The inebriated Emperor, feeling very happy, asked the stranger what he wanted. The masked one replied: "I have come for the welfare of Rome, and I will lead your legions to conquer the fortified place of Simon Bar Kochba." A shout of applause rang through the Roman tents, and the Emperor handed the visitor a glass of wine which the latter drank to the health of his host. The crowd round about, excited by their quaffings, embraced the stranger, and frequent kissings were exchanged. In the height of their drunken merriment, the soldier, throwing off his disguise, shouted out: "I am

Simon the Son of the Star. I came to deliver up my last fortress of Bether, but I have planted in your systems the germs of pestilence. Each kiss has deposited a seed of the dread disease. You have inhaled the breath of death." Suddenly he turned pale, fell to the ground, and died in agony. The affrighted Romans fled in every direction, fearing that all had been exposed to the infection.

REMARKS BY THE COMPILER.

The first legend is based upon a historical fact. The killing of a pious and innocent man hastened the downfall of Bar Kochba. It was natural that many of his followers should desert him on that account. The zeal of his party was weakened, and he failed to retain the flame of the people. History records many examples of great conquerors, who by their own folly were hurled from their pinnacles of glory.

The second legend has a poetical coloring, and reminds us of the fall of the hero in the conquest of Spain. It goes to show that the power of imagination is the same amid all people, and that there is one and the same human nature everywhere, notwithstanding the great diversity of ideas and sensations.

V.

THE PRISONERS.

Zadock was a high priest, and his two children—one son and one daughter—were taken captive by the Romans and sold as slaves. The boy became the property of a woman, who kept a lodging house; the girl was sold to a grocery man. In the course of time the woman brought the boy to the grocer's store, saying: "My slave closely resembles your girl slave. Would it not be a good idea to let them marry and then we can make a division of their children?" The proposition met with favor, and so they locked the two in a room. The girl began to cry, and the boy asked the cause of her grief. She said: "Shall I not cry when I, the daughter of Zadock, the

high priest, am told to marry a slave?" The boy asked her where she used to live in Jerusalem, and she said: "In the upper market." The boy asked her if she had brothers or sisters. She replied: "I had one brother who had a birthmark on his hand, and when he returned from school I liked to kiss him on that spot." Then the boy asked: "Would you recognize him?" She said that she would, if she should see him. The boy showed her the birthmark on his hand, and at once they recognized each other. They embraced with such fervor of undying love, that their spirits could not withstand the violent strain. They died while thus clinging together.

The wars of olden times often developed such dramatic scenes, and the members of a family were often separated. It was seldom that a reunion took place.

VI.

THE LETTERS OF A CRANK.

The Emperor Hadrian persecuted the Jews in the most barbarous ways. Especially did he thus show his ill will after the revolt of the Hebrews under the leadership of Bar Kochba. The Talmud abounds with accounts of the sufferings of the Jews, and of the early Christians. One Jew, named Imichantron, an original genius with an independent turn of thought, addressed an anonymous letter to the Emperor, couched in the following strain: "For the Emperor Hadrian at Rome:

"If thy hatred is toward the circumcised, why do you not persecute the Arabs? Again, if thy hatred is unto those who keep the Sabbath, why do you not persecute the Samaritans? It looks to be the case that thou art disposed to vent your spite upon the Jews alone. The Lord will repay you and avenge us."

Hadrian decreed that if the author of a certain letter would make known his identity, he would be rewarded. Imichantron came forward, owned up to the authorship, and claimed his reward. The Emperor ordered that he should be beheaded, and then asked him why he wrote such a letter. "Well," responded the condemned Jew,

“I did it to free myself from threefold troubles.” “What are they?” asked Hadrian. The Jew rejoined: “I will tell you. Three times a day my soul requires to be fed and I can not meet the expense. Also my wife and children require the same subsistence, and I can not accommodate them either.” Hadrian replied: “If, in the struggle for existence, thou hast to undergo such trials, I think the severer punishment for you will be to let you live.” Thus the witty reply of the letter-writer saved the sundering of his head from his trunk, and he was permitted to renew his efforts in the struggle for support of family and self.

COMPILER'S REFLECTIONS.

The above letter is full of interest. It needs not to be said that the writer showed more than the average of courage, and that his rebuke of the Emperor was very timely and well deserved.

Again it gives us an insight into the character of the despot; that he was not thoroughly brutalized, but had some sense of justice, mixed with the salt of sarcastic wit.

The midrash contains a legend concerning Hadrian. Once he was walking through the orchard of Tiberias and he saw an aged Jew planting fig trees. “How old are you,” he said to the Jew. The latter replied: “I am today one hundred years of age.” Hadrian added: “Do you expect to eat fruit from these trees?” The Jew replied: “Possibly I may; at any rate I wish to do for my children what my father did for me.” Then said Hadrian: “If you live long enough to eat fruit from these trees, bring me a basketful of figs.” Some years later the aged Jew appeared before Hadrian with a basket of figs. Hadrian asked the old man who he was and he related their former adventures. The Emperor emptied the basket and filled it with gold coin.

After the aged Jew left the palace the attendants asked him why he bestowed such honor upon an old Jew. “Why should I not honor him?” said Hadrian. “If his Creator has honored him with such longevity, how can I forbear to show him respect?”

“Give the devil his due” is an old saying. Many of the Roman emperors possessed most noble traits. They were not all like Nero.

I.

INTRODUCTION.**FRENCH FRIVOLITY.****THE STORY OF RABBI SOLOMON, SURNAMED RASHI.**

The Roman Church claims France as her oldest daughter, and next to Spain that country has most severely persecuted the Jews, although it did not have recourse to the Inquisition; still many Jews, regarded as heretics, suffered violent deaths at the hands of the French. As the Spaniards were noted for their cruelty, so were the French renowned for their frivolity; while the former made persecution a serious business, the latter resorted to it only occasionally, and under conditions of great public excitement. The Spanish were fanatical bigots, but the French were less strenuous in their devotion to the church. In a word the French were very superstitious and were inclined to listen to the dicta of the alchemist and the astrologer as much as to the dogmas of the church; thus they tried to serve God and patronize the Devil at the same time. At intervals violent outbursts of brutal rage would occur, but the throes of the volcano were very intermittent.

II.

LOSS AND RECOVERY OF A PRECIOUS STONE.

Rabbi Solomon, universally known under the name of Rashi, and by Christian writers also called the Wise, was born A. D. 1040. He was the greatest lorist of his time, and a famous student of science, in general. He wrote a commentary upon the Bible, and also one upon the Talmud. The latter book indicates the comprehensive attainments of the writer. He traversed the earth in a quest

of knowledge and his fame preceded him in his roamings. In Egypt he had a long interview with the great scholar Maimonidas. Rabbi Solomon was born in Travers, France, where his father, Rabbi Isaac, was at the head of the Talmudical College. There is a legend concerning the birth of Rabbi Solomon, which shows how the child's future was wonderfully foreshadowed.

Rabbi Isaac was the owner of a very precious stone, for which the church offered an immense sum, in order to place it in the eye of the Madonna. The Rabbi refused to part with it for that purpose. Once he was lured on a ship and carried away and a demand was made upon him to part with the gem voluntarily, or otherwise he would be compelled to dispose of it, even if unwilling to do so. The pious Rabbi cast the precious stone into the sea, and the waves swallowed it out of sight. At this moment a heavenly voice was heard by the students at the college, saying: "Thou hast for my sake lost a shining precious stone, and therefore at the end of the year a son shall be born unto thee, who shall enlighten the world by his shining light of wisdom." The son was born, as foretold, and he was named Solomon. The boy grew up to be so wise a man that his fame reached every corner of the Jewish world, and venerable sages came to listen to the wise sayings of the young Rabbi Solomon.

III.

RABBI SOLOMON'S MEETING WITH GODFREY OF BOUILLON, THE KING OF THE CRUSADERS.

Rabbi Solomon's fame spread far and wide, and many Christians came to inquire of him about their future. Once the famed Godfrey of Bouillon sent a letter to him, inviting him to a visit. The Rabbi, knowing the temper of the Knight, declined to come. The angry Knight, with a band of soldiers, went to the college, determined to punish the Rabbi. When he entered the college he found gates, doors and books wide open, but the Rabbi was invisible. Then the Knight called aloud: "Solomon, Solomon," and the unseen Rabbi responded: "What is

thy wish, my lord?" Then the Knight repeated his call, and the Rabbi replied: "Here I am." The calls and replies were thus repeated, until the Knight was filled with astonishment at the great power of the man. Finally Godfrey gave up the effort to find the Rabbi, and having met with one of the pupils of the college, requested him to inform his master as follows: "The Knight, Godfrey, wishes to consult you about a very important affair, and gives his word of honor that he will do you no harm." Shortly afterwards the Rabbi called upon Godfrey, and the two men exchanged salutations. Godfrey told the Rabbi that he had great faith in his wisdom and desired the benefit of his counsel in regard to a vast undertaking in which he was about to engage. Then the Knight unfolded his plans, and stated that he had organized a force of one hundred thousand horsemen, and that he was on the eve of embarking his army, having fitted up two hundred vessels for that purpose. He added that he proposed to unite with the vast company of the crusaders in their attempt to retake Jerusalem and that he trusted in the Lord, that he can and will defeat the Sultan, however numerous his forces may be. Having thus unbosomed his project, he asked the Rabbi to tell him in a straightforward way, his opinion of the schemes.

Rabbi Solomon replied thus: "You will go and you will conquer Jerusalem and you will be crowned King of the country. Your sway, however, will be brief, for the Sultan's armies will return and will conquer Jerusalem, and you will be driven from the land. You will finally reach France with only three horses remaining." Godfrey rejoined: "Possibly your augury may be correct, but if I return with four horses I will give your flesh unto the dogs and will slay all your people found in the land."

Events transpired as Solomon foretold. It took four years for the crusaders to attain their object, and find themselves victors within the walls of Jerusalem. Godfrey was crowned King, but his sway was of brief duration. The Sultan returned with an overwhelming force, and the crusaders suffered an utter defeat. The few who

escaped captivity and death, reached home in a most sorry plight. Among these few was the proud Knight Godfrey. He had six horses; three more than the Rabbi had foretold. Godfrey well remembered the prophecy, and his subsequent threat, and in his mind, soured by the memory of his complete discomfiture in the Holy Land, he cherished the wish to carry his threat into immediate execution. But his intention was most signally defeated, and his haughty spirit was crushed in a most remarkable manner.

As he drew nigh the gate of the city a rock fell from the top of the city wall and killed his companion together with the horse upon which he rode. Godfrey began to tremble, and confessed that the prophecy of the Rabbi was being completed to the utmost. Repenting of his purpose, he at once directed his course to the college of the Rabbi to do him homage. His arrival was too late. The Rabbi was dead. In sorrow and grief he repaired to his home.

COMPILER'S REFLECTIONS ON THE ABOVE.

In our enlightened days it is difficult to comprehend the moral and mental darkness which hung like a black cloud over all Europe during the Middle Ages. Ignorance reigned supreme, and the people were fettered by superstition. Omens and auguries were governors of the counsels of the nations to a very great degree.

In spite of the intense hatred felt toward the Jews, if one was found who seemed to be able to read the future, who had what is called the power of the second sight, all prejudice toward such a one was cast aside, and his counsels were eagerly sought. The French nation was free from the intense and narrow minded bigotry of Spain—Godfrey's conduct illustrates this point.

IV.

THE LAMP WITHOUT OIL—THE RABBI MAHATMA OF PARIS.

A learned Rabbi named Zechice, lived in Paris. He was familiar with the laws of nature, and it was an open secret in the city, that he had in his study a lamp which he fixed every Friday; and that it burned a whole week without having a drop of oil in it. The rumor of this fact reached the ear of the King, and he sent for the Rabbi to ascertain if there was any truth in the report. The Rabbi came before the King and he asked him if he had a lamp that needed no oil. The Rabbi said no for two reasons—first, because he felt too humble to confess, and secondly, because he feared the King would charge him with witchcraft, and then he might be subjected to the penalty of death. The King decided to investigate and agreed with his advisors to appoint Wednesday night for the visit at the house of the Rabbi. This was the evening when the rabble were wont to harass the Jews and call upon them for food or money. In order to avoid being disturbed in his study by the vagrants, the Rabbi placed a big nail near the door, and on the inside of the room, and when one of these beggars knocked he would pound the nail with a hammer, and the fellow outside would suddenly fall upon the floor, all of a tremble.

On the appointed night the King came with some of his council and knocked at the study door. The Rabbi applied the hammer, and the King sank down. When the Rabbi attempted to strike a second blow, to his astonishment, the nail sprang from its place. "This is strange," said he, "it must be the King who is my visitor"—there is a belief that a King is protected by an angel, or celestial bodyguard. The Rabbi opened the door and found the King and his associates trembling with fright. The Rabbi excused his conduct on the plea that he was not aware that the King was there. The King said: "All right, since you have saved our lives." The Rabbi having seated his guests near the fireplace,

and having refreshed them with cake and wine, asked them the reason of the unexpected call, at so late an hour of the night, and added "there is a demon at my door who fells to the ground any disturber of my peace." The King replied: "I came to examine your deep knowledge of magic, as is proved by your wonderful oilless lamp." The Rabbi rejoined: "I am not a magician for the law prohibits the employment of magic. I have studied nature and her laws, and I have found out that certain chemical combinations produce flame and light." In proof of his assertions he showed the lamp to the King, who saw within a sort of fluid. The King was so impressed by all that he saw and heard, that he appointed the Rabbi as his private adviser. The Rabbi rapidly advanced in honor and quickly acquired wealth, and thus aroused the enmity and animosity of the court, the ministers, and all the other advisers. The latter at last denounced him before the King, saying: "Your Majesty, the Rabbi, whom you have so exalted, is proud and ungrateful, and regards himself as above the King; he will even refuse to drink a glass of wine, if you offer it to him." At a banquet subsequently, the King handed a cup of wine to the Rabbi. The latter excused himself from drinking just then, but offered to quaff it later on. Soon the King washed his hands in a golden basin, containing water, and the Rabbi forthwith drank of the water, remarking within the hearing of all present: "I am at liberty to drink this water, but the oral law puts bounds upon wine." (While the Jews and Romans were at war, the Talmud forbade the Jews to partake of wine in Roman society for reasons of policy. The cup was regarded as a friend maker, and it was considered impolitic to allow anything to diminish the intense hatred which the Jews cherished toward the Romans.) The King appreciated the Rabbi's scruple, and awarded him more honors. The Rabbi lived to a great age, and was honored up to the period of his death.

COMPILER'S OBSERVATIONS.

In my first chapters of the "References to the Ancients," I have shown by several proofs that the early Hebrews were familiar with the laws of nature and versed in her mysteries, and that the wondermakers made use of this knowledge to carry out their projects. I have sought to show that they understood how to manipulate electricity and other hidden forces of nature. The Talmud, the grand Encyclopedia of the Jews, has preserved many interesting relics, which attest the scientific attainments of the "Ancients." The mystics and the cabalists, and all learned Rabbis, made use of natural forces to perform their mysterious works.

Our last legend speaks for itself. Paris was full of necromancers and alchemists, who employed every character of deception in order to cajole the credulous public. On the other hand our Rabbi, a profound and skilled philosopher, employed to advantage his knowledge of the laws of nature. His wonderful lamp was filled with gas, whose properties he had discovered. The "insile nail" when hammered, by its connection with some concealed electrical machine, caused a shock to be communicated to anyone touching the door on the outside.

It becomes evident from the entire trend of the narrative, that our worthy and distinguished Rabbi was a brilliant member of the Society of the Mahatmas.

JEWISH TRIALS IN GERMANY.

Introduction.

The great prophet Moses compared the Jews, for number, with the stars above. Jewish history confirms this comparison in another manner. The stars of one hemisphere are invisible in the other half of the globe. Thus was it with the Jews. Driven by persecution to desert one country (to have their light become occult) they betook themselves to another region and there their glory shone forth. The wandering Jew has left his sad footprints over a large part of the habitable earth. His terrible sufferings reached their climax in cruel Spain, where

a corrupted system of religion, and mistaken zeal, ruled with a rod of iron, and with unexampled severity and harshness. Religious prejudice was also a most unhappy cause of woe to the Jews in Germany, although the Inquisition did not thrive on Teutonic soil. Still the oppression was heavy and hard. The Spaniards were for centuries engaged in religious wars, so that at last fighting and blood-shedding became the prominent feature of the national life. We can readily see that the tendency of such belligerency would be to harden the sensibilities of the people, and obliterate tenderness, especially toward foes and objects of hatred. From earliest childhood the inhabitants were inured to sights of cruelty and wrong, until at last the thirst for blood became insatiable. We are not surprised that even today that thousands of both sexes of the Spanish people find their delight in the horrible pastime of the bullfight. What a field does Spain present for the society of "Prevention of Cruelty to Animals" to exercise its prerogatives! The almost universal illiteracy of the people is most deplorable. Ignorance and viciousness stalk abroad in all their hideousness.

The Germans are a different race, and for centuries adhered to the remnants of the creed of their pagan ancestry. They also engaged in war, but their battles were fought for the sake of coveted territory, and on political grounds. They did not employ the sword and the spear as means of winning religious converts. They cultivated poetry, love and chivalry, whereas the Spaniards were more akin to those who worshiped Moloch. Thus the Germans may be characterized substantially as charitable and open-hearted, and full of noble impulse; above all they are free from the low brutalism of the Spanish. The two nations have been trained in entirely different schools of experience and practice.

A marked difference between Germany and Spain is found in their religious tenets. Each inherited a depraved and corrupt form of Christian ethics. When in Germany the foulness, the severity, the utterly vitiated condition of the religious yoke imposed upon her were thoroughly exposed, she rose in her might, and threw off the burden.

On the other hand Spain clung to the perniciousness of her religious systems. Thus as the Jews were exposed to every sort of cruel persecution in Spain, it is found that their woes and trials in Germany were most severe and ungenerous in those portions of the country which persisted the longer in imitation of Spain on religious grounds.

Representatives of the scattered Hebrews were found on German soil long anterior to strict historical records. They were there long before the Roman legions, under Varus, met with their most disastrous overthrow at a place called "Teutobergiensis Saltus." Their western movement was by way of the well known Roman road into Europe; thence they skirted the shores of the Mediterranean sea; finally they penetrated in every direction the countries far inland, following largely the proximity of the vast rivers. They had settled in Prague long before Saint Wensel came there as a Christian missionary. There is a tradition, that the famous Synagogue in that city was built from stones once a part of the Temple at Jerusalem, and which had been brought hither by the exiled Jews, as a relic of their former glory. Traditions often tell the truth, even when they are partially mingled with simple mythology. Many facts and proofs serve to indicate that the Jews migrated to Germany at a very early period of time. The Talmud avers that the nation, mentioned in the Bible under the name of Tirois, is the German nation of whom the Romans stand in fear. (In the Chaldean, Tirois means "sling-shots," a form of weaponry corresponding to modern light artillery.) The Germans were once accounted the most famous "sling-shots" in the world. Rabbi Jehuda, editor of the Mishna (original text of the Talmud), had a German servant famous for his fidelity. Even in matters of the oral law the Germans are mentioned by the Talmud. For instance: "Leper spots on the white skin of a German differ much from spots on a negro." The familiarity with the ways, customs, and virtues of the Germans, as displayed in the Talmud, could have been acquired only by residence among them. Another strong proof of the Jewish settle-

ment in Germany, at an early period, is the fact that, wherever a Jew dwells in all Europe, he makes use in his speech of what is unmistakably derived from some German dialect, to be referred back to the primitive Teutonic tongue. The Jews of Russia and Roumania make use of the same tongue which is used by their brethren in Berlin and Munich. We can furnish legends of distant antiquity, that point toward the establishment of our argument, but as the utility or necessity of introducing them, and thus making our article too protracted, is not quite obvious, we leave them out.

The Roman historians furnished quite clear descriptions of the old Teutons. They are represented as being tall, with a strong muscular development. Their hair was blond; their eyes were blue. They were divided into clans, the latter being subdivided into tribes, each tribe having its chief. They were very socially inclined, and were disposed to gather in circles, where they would sit, and chat, and drink their favorite home-brew. A stanza of an old Jewish-German "folk song" has been preserved, which seems important as another proof to be added to the store of evidence, that the Jews settled in Germany long before the present era.

Hast thu Beilla guten meth?
Na shi dir den Heiber,
Westi mainen es is speth
Zwelve is der Seiger.

Hast thou Bella good mead?
So I give you the schooner,
Whilst thou thinkest it is too late,
Twelve is the time of the dial.

The word Beilla is a Latin word, meaning the beauty, and the Jews adopted the same as a proper name for their daughters. The style, the theme and the words of the verse set forth the old Teutonic spirit and character. The Romans fortified the ancient cities of Worms, Mainz and Cologne, when they began their invasions. Prior to the commencement of the dark and gloomy middle ages

these cities passed into the hands of Bishops and Archbishops, and from that time began the persecutions of the Jews. Church dignitaries and robber knights united to oppress the helpless Hebrews.

RABBI AMNON, THE MARTYR, OR HISTORY OF A POEM.

The Hebrew prayer book contains a poem (Unsane Tokef), telling the might of the Almighty—familiar to every Jew. The theme of the poem is based upon Jewish lore, which says: On the first day of the new year the Lord inscribes in the book of life the events and fate of each person, and to this registry the celestial seal is attached, ten days later, on the day of the Atonement. In glowing words of classic Hebrew, the poem states that, on those solemn days, even the angels tremble, and that the entire history of each individual, for the ensuing year, is enrolled in the celestial book. It urges repentance from sin that a favorable forecast may be made. The music of the poem has a minor strain, and the language is Sinaitic. The name of the collection of songs is "Sinaitic Songs," because the words are held to be as sacred as the words of the law given on Mount Sinai. When, on New Year's day, and on the day of Atonement, the cantor chants in the ordained style the words of the poem, every Jew in the audience feels his heart thrill, while tears course from his eyes. Rabbi Amnon of Mainz composed this poem, and the words of it always recall the sad fate of the martyred author. The bishop of Mainz, who was also civil ruler of the city, tried to bring the lost sheep of Israel into the fold of the shepherd of Bethlehem. Religious controversies often took place between the Jews and the high dignitaries of the church—sometimes fatal, sometimes favorable to the Jew. A fanatical dignitary was bound to condemn his opponent; while a fair-minded judge not infrequently rewarded his adversary for the excellency of his defense of his faith.

There is a record that a German Bishop once tried to convert a Jew by pointing out to him the material benefits

which Christianity held out to him. The Jew inquired what advancement Christianity would gain for him. The Bishop replied: "You may become a priest." "Is that the limit?" asked the Jew. To this the Bishop answered: "You may become a bishop by faithful labor for the glory of the church." "Anything higher?" asked the Jew. "You may become a cardinal," said the Bishop. "Nothing more?" persisted the Jew. "There is the most exalted position of the pontiff," said the Bishop. "Must I stop there?" urged the Jew. "The Pope is at the head," said the Bishop. "Then," said the Jew, "if I remain a Jew I may become a God myself." The Bishop felt the sting of the keen reply and good naturedly rewarded the questioner.

The Bishop of Mainz was of a gloomy temperament, and could not tolerate aught but extreme seriousness. With him it was either the church, or purgatory. Many discussions took place between him and Rabbi Amnon. The Bishop exerted his utmost argumentation energies, and tried by dint of reasoning to confute and convert his opponent. The effort was nugatory, and the Rabbi stood firm in his refusal to yield. A few days before the new year the Rabbi called upon the Bishop to pay the community taxes, and the Bishop improved the occasion to renew his importunities. For some unknown reason the Rabbi said: "Give me three days to consider and reflect, and on the third day I will return and report my decision." The Bishop was delighted, and in happy mental vision saw the conversion of not only the Rabbi, but also all his disciples. He dismissed the Rabbi with exceeding complacency and open friendliness of feeling.

When the Rabbi reached his home in the unique environment of the Ghetto, he began to ponder the nature of his reply to the Bishop, and the longer he reviewed it, the more he felt convinced, that he had partly committed himself to an acknowledgement of the correctness of the Bishop's claims. Prostrating himself before the sacred shrine he besought the Lord to forgive him. He spent the three days in an agony of grief, denying himself both food and sleep. On the third day, just as the Jews were be-

gining to assemble to celebrate the new year, and to beseech the Almighty that their names might be inscribed in the book of life, Rabbi Amnon went to the Bishop to report his resolution. The hopeful Bishop received him kindly, saying that he was anticipating a favorable response. The Rabbi answered: "I have determined to stick to my faith as a Jew." The Bishop retorted in wrath: "Be your own judge, and make your own choice as to the form of your death penalty."

The Rabbi, in a firm, clear and happy tone, replied: "Let my feet, which brought me to you, be severed from my body, and thus likewise with my hands." The sentence was executed without delay, and the crippled and disfigured body was placed upon a bier and carried to the synagogue. The bewilderment of the congregation was indescribable. The Rabbi, having disclosed all details, begged to be lifted before the sacred shrine. Total silence prevailed, and then the Rabbi began to recite, as a confession, and as a sanctification of the Lord's name, his wonderful poem. The words and the musical strain thrilled the heart of every listening Jew. With the last chord of the solemn music the breath left the body of the Rabbi. The next night in a dream he appeared unto the cantor and taught him both the words and the music, and bade him sing the same on the day of the Atonement. The cantor noted down the words and the tune and sang as requested, on the day of the Atonement.

N. B.—Since that time, mentioned above, the Jews have adopted, universally, the poem of Rabbi Amnon, as an everlasting monument to the memory of the great hero, who so fearlessly upheld his religious tenets.

THE TWO LAMPS AT WORMS.

During the "Dark Ages" the Jew was made the scapegoat to atone for the crimes which others had committed. When the black plague visited Europe, and thousands of people died, because the disease baffled the skill of the physicians, the Jews were declared to have poisoned the rivers and lakes; hence a vast multitude of innocent men

and women were slaughtered by the infuriated mobs, led by the priests. A murdered Christian was found one day in the city of Worms. The crime was laid to the Jews. The Bishop, being also the civil ruler, made proclamation, that if the Jews did not deliver up the assassin within three days, they should all be burned at the stake. As they could find no guilty Jew, they began to pray, and to feast, and to beseech the Lord to protect them from such unjust punishment. On the third day, while all were assembled in the venerable synagogue, and were engaged in supplication, two strangers entered the building and requested to be led to the Rabbi. They were utterly unknown by any one present. When they reached the sacred shrine, where stood the pale Rabbi, praying fervently, they at once cried out, in a loud voice: "We are the guilty ones; deliver us unto the hands of the Bishop, and thus secure your own safety." Profound silence followed the announcement, until the Rabbi inquired of the strangers who they were, whence they came, and what was their occupation. To these inquiries they replied that they had not come to render an account of their own private affairs, but that their object was to satisfy the demand of the Bishop. The Rabbi was forced to hand them over to the Bishop, in compliance with their demands. On the same day they were burned at the stake, in the open square. The gathered throng were astonished, when they beheld the burning bodies disappear in a flash. It was the verdict of all, that the strangers were angels in human form, who had come to save the Jews.

N. B.—Since that day two lamps have been kept constantly burning in the Synagogue at Worms, in sacred memory of the "Two Strangers."

I.

GHOST STORIES OF AN UNKNOWN MAHATMA.

(Translated from the Tractat Barachoth of the Talmud.)

Once during a terrible famine, a man noted for his knowledge and his piety gave a dinar—a penny—to a poor man on new year's eve. The donor's wife, who was

want to investigate all her husband's spendings, asked him about the dinar. Learning that it had been given to a poor man she burst into a storm of passionate abuse. The husband, in order to escape from the virago's fury, repaired to the cemetery for the sake of a night's peaceful rest. At midnight he overheard a confab between two female ghosts. One said to the other: "My friend, it is new year's night, when the fates of all people will be decreed and signed, and, if we hide under the celestial fence, we can learn what important calamities are to take place." The listening friend replied: "I am buried in a straw mattress and can not go, but it will please me to have you wing your flight upward and then report to me all the news." The first speaker acted in accordance with the expressed suggestion, and, on her return, announced that a hail storm would destroy all the seeding of the first quarter of the season. The pious man thus forewarned, reserved his sowing until the second quarter of the year, and by so doing escaped the damage to which all his neighbors were subjected.

A year subsequently he again repaired to the cemetery, there to quietly celebrate the new year's anniversary. The two ghosts were again engaged in friendly converse, and the proposition, that the one buried in a straw mattress should remain behind while the other betook herself to the shaded side of the celestial fence, was acceded to. The ghost, went, returned, and reported the result of her adventures. "This year," said she, "the seed sown in the second quarter of the season will fail to accumulate a harvest." Our pious wiseman gave heed to the timely intimation, hurried up his sowing, and had his crop all garnered before the storm occurred. All his neighbors again met with misfortune.

The good man's wife asked her spouse if he could account for the fact that his land had yielded so abundantly twice in succession, while the other farmers had met with such total and severe losses, and he gave her a complete history of the whole business, of course being cunning enough not to refer to the little matter of her ireful tongue.

Not long afterwards a misunderstanding arose between the virago and the mother of the straw-mattress-girl. The quarrel raged violently and finally Mrs. Spit-fire told her opponent, that she ought to subdue her pride until she had given her daughter a more decent burial shroud. (She couldn't keep a secret.) The third year our worthy man made his third nocturnal visit to the cemetery. The two ghosts met as usual, but when one invited her companion to go with her to the hiding spot on high, the other replied: "Don't urge me now, for knowledge of our ethereal escapades has reached the ears of men on earth."

II.

A student, named Seira, once left some money in the hands of his landlady and she died suddenly, while he was absent from the house. He went to her grave to inquire about his funds, and she told him to look under the door post, and then requested him to ask her mother to send her a comb and a bottle of perfume by a lady—calling her name—who would die on the morrow. The Talmud asked how this dead one gleaned her information, and then goes on to explain, that the angel Duma (silence) by some dumb signs, revealed it.

III.

Abu, the father of Samuel, kept custody of money belonging to the "Orphans." Samuel was away when his father died and did not learn where he kept the money. The populace pointed at him as the son of a dishonest treasurer. At last Samuel could bear the insults no longer, and visited the burial place of his father, in order to discern the whereabouts of the money. He found the dead, gathered in a circle, engaged in chattings, and inquired for his father, Abu, and was told there were several of that name. He said: "I want to see Abu, Samuel's father," and they replied that he went into the celestial college, and would be back anon. While talking with them he espied Levy (a well known Talmudical writer)

sitting outside the circle, and asked him why he was not in the circle. Levy said: "I was told that I can not enter the celestial college until after as many years as those of my refusal to visit the college of Rabbi Afoa; for the latter felt humiliated because of my refusal, and I have the same term of humiliation as a punishment." While Samuel thus conversed with Levy, his father returned, and the son noticed that his father both laughed and wept. He asked his father why he wept and he replied: "Because thou wilt soon be with us." Then said he: "Why dost thou smile?" The father rejoined: "Because thou art very well spoken of in this world" (life beyond). Then Samuel remarked: "If I am well known and in good repute in heaven, I desire that Levy may be allowed to enter the circle," and soon Levy was admitted into the celestial college. Then Samuel asked his father, where he kept the "Orphans" money. The father replied: "I buried the money under the mill, in three parcels; the upper and lower bundles are ours, but the middle one belongs to the Orphans." The son asked his father why he thus divided the money. To this the father replied: "I wished to save the money of the Orphans. If any one should steal the upper parcel, he would take our money. If the ground should mould any of the money that would be our money. Thus the money of the Orphans would be safe in either case."

REMARKS BY THE COMPILER.

The above three ghost stories are told in the Talmud to prove that the dead are cognizant of all that is taking place. Many Rabbis declared that the dead know nothing, and Rabbi Isaac declared that talking to the dead is like talking to a wall.

Two remarkable features distinguish Rabbinical ghost stories from those told elsewhere. They are simple and natural, unlike those originating from other sources; then the Jewish ghost stories are devoid of horrible, startling characteristics. The Talmud manifests a most liberal policy toward the skeptical Rabbis, who deny knowledge

on the part of the dead. Although science can not prove the fact, reason leads us to infer, that the dead have knowledge. We regard the soul as intelligence, not material matter. A word is the product of a soul, not of a corpse. A word is imponderable, impalpable, invisible, but can be preserved forever in the phonograph. If a word is indestructible, then a soul must be likewise. Instinct is one thing; reason another. People obtained their belief in ghosts not by the aid of reason, but through instinct. The heathen confound their ideas of ghosts and divinities.

The prophets derided superstition, magic, and all kindred ideas, but believed in the intelligence of spirits, so incorporeal as ghosts. The prophet says: "I saw the ghost of Naboth, whom King Ahab slew, appearing before the Lord offering to go out and confuse the King's prophets (false ones) in order to inflame them to go to battle with Aram, where he would be killed." The whole narrative indicates that the prophet held that the spirits retained their intelligence. The Jews maintained that the spirits never lost their intelligence, and that when disembodied they became superior to their former condition. They believe also that the disenthralled spirit is subject to different influences, placed in higher spheres of activity and is correspondingly capable of fulfilling the higher duties of its calling. The Jew spurns the idea of mediumship. His reason forbids the idea of an inferior mortal being able to obtain control over a superior intelligence. The phenomena of spiritualism are too much like tricks of a low order. The Jew believes in Spirit and in Spirits, but all of an intelligent nature. He does not accept the idea that they can be called forth for exhibition, as a clown compels the obedience of a captive monkey or a trained bear.

WHAT IS A LIE?

Up to the present date the world has failed to get the real definition of what is a lie. Many have attempted in vain to obtain this, and the failure has been the result of

their own lack of truthfulness; for man is a born liar, and in this respect is like the lower creation. The dog will jump into the river to catch your stock, but it is contrary to his own wishes, for it is his nature to crack a bone, and to lie down sullenly barking at the passer by. He jumps by the instinct of lies, just as men do. We are ready to jump, or do anything for another, against our own wishes, for it is born within us to lie. The dog affects to love his master for the sake of being fed; on the same principle we flatter our bread-givers and employers. Who does not lie? The merchant will sell to you as pure wool what is part cotton. He wants to get rid of his goods and to get your money. The milkman assured you that his milk is pure and good, while he knows that his pump is handy and his cow will not bear inspection. His business is to sell milk, or what he calls milk, and he does not profess to be a chemist, while at the same time he is aware that the fluid is a fraud. The King claims divine right, but knows that every pauper in his realm has as much right as he himself has, to eat, live, die and be buried. It is not rank, it is not power, that constitutes the man. The legislator lies in that he does not take sufficient pains to avoid being swayed by partisan, or selfish notions. He is dominated by the idea of self-preservation. Religion has to suffer by the false views and fraudulent professions of its avowed devotees, for they shape their ideas to suit their own conceptions. The doctor is dependent upon his fees, and is tempted to square his recommendations so as to accord with the demands of his purse. The hungry poet exaggerates in order to fill his belly. The philosopher allows his pet hypothesis to prejudice his sober judgment. Thus we find commerce, religion, science, and art more or less infested with falsehood.

To outward appearance we lie for certain motives; say, for instance, for self preservation. A careful investigation will reveal that we lie because "it is our nature to be false." We often find a child indulging in spontaneous unverity.

Assuming then that it is our nature to prevaricate, a

careful analysis may disclose a sound reason for employment of falsehood.

Everything in nature has a cover. Fruits have skins, or shells, and every useful thing is protected, as long as it needs protection. Thus a lie, useless in itself, serves for a reason to shield a useful truth. I lie because I desire to hide and protect the truth, and not for the sake of telling the lie. If I lie, because I have been born with a predisposition to deceive and be treacherous, then I am surely a base liar. Man loves to be fictitious and to listen to fiction. Thus he will read with more avidity the tale of Aladdin's wonderful lamp, or a fairy story of how the gnomes work precious stones down in the bowels of the earth, than he will study the wonders of chemistry, or read a geological treatise upon the manner in which, during long ages, nature in her laboratory has formed and filled with lustre the same precious stones. A fabulous story of a trip to the moon will often outrival in interest the sober truthful statements of the most famous astronomers, which illustrates the whole solar system.

The founders of many religious cults have taken advantage of this trait of human nature, and have utilized to their own advantage the fondness of mankind for the unreal. The bigger the lie the greater the effect. Thus have the wonderworkers gained notoriety, and converts to their preposterous claims, by their successful employment of most artful jugglery. The famous liar Munchausen has more disciples than Aristotle. Man knows well that a corpse of moulders away into dust, and is utterly dissipated, yet he is ready to believe in ghosts.

The sages of the Talmud well understood human nature and its credulity, and consequently they framed their oral laws accordingly. They employed fable in order to inculcate truth, for two reasons—the one, that they could gain more listeners; the other, because it pleased themselves when they could thus indulge their natural proclivities.

The Talmud relates a story of this sort: "There was once a Rabbi who had a wonderful, scientific lecture to deliver, but found his audience in the land of Nod, as if

his utterances wrought a soporific effect. Suddenly he exclaimed: 'Gentlemen, the Jewish women in Egypt were so prolific that each one gave birth to sixty children at one time.' Instantly every ear was open to listen."

The sages dealt with the people, the big children, just as we are wont to deal with the little ones. Sometimes we have to give a bitter pill to a child for medicinal purposes. The child demurs, and will not swallow the nauseous object. What can we do to persuade the child to take what its system needs? The course is very simple. We have merely to encase the pill within a sweet coating, say: "Now swallow this nice pill, so like candy." The reluctance is at once overcome and the pellet disappears in a jiffy.

The same with the children of a larger growth. They rebel against the wholesome but unacceptable truth. Serve them with the same substance in another guise, and under a different name, and they rush to get a chance to gulp it down.

Rabbi Bar Bar Chana, the Munchausen of the Talmud, has pursued this policy in the Fairy Tales, which are now for the first time translated and published.

TALES OF RABBI BAR BAR CHANA. LAND STORIES—THE GEESE.

Once, says the Rabbi, I wandered through the desert, over which the Jews passed on their journey to the promised land of Canaan. There I found the generation of the time of the exodus, and their skeletons were strewn along the wilderness, in well preserved condition, and their clothing intact. They lay on their backs with the soles of their feet in the ground, leaving a space of semi-circular form from the sole to the knee. I saw an Arab, mounted on a camel, with an uplifted spear in his hand, passing through the space between the sole and knee, and the spear failed to touch the leg. I continued my stroll, and found geese from whose bodies gushed forth streams of fat. I soon recognized these geese to be the ones which will be fried in Paradise, when the Almighty gives a ban-

quet to the righteous in the latter days. I said to them: "Geese, geese, will I have a share of you in the life hereafter?" One goose lifted a wing, and another its foot, denoting that I should get those two portions on my plate.

COMPILER'S REMARKS.

The above story is, of course, pure fiction, a most enormous lie. The ancients, especially the orientals, believed in a future of extreme sensual enjoyment. This was the secret of the immense success of Mohammed. The stupid negro, and the advanced Greeks, alike believed in a blissful hereafter, and of a carnal character.

The Jews believed that the Lord will give them a banquet on the resurrection day, and the provisions will be such as they preferred during their mortal career. The Leviathan will supply the fish course. The wild ox, which grazes over a thousand mountains in one day, will yield the supply of meat. As for the wine—this has been stored up in the original grapes from the time of the creation. (The precise locality, where that remarkable vineyard is concealed, has, up to present date, evaded the search of the most eminent archaeologists.)

Our prince of Hebrew prevaricators must have been a good real of a glutton during his mundane existence, and his mention of claws and quills signifies his disappointment that the feast will not be unlimited in variety as well as in quantity.

THE HELL WHERE KORAH'S GANG IS BEING FRIED.

Rabbi Chana added: I met a Bedouin, who invited me to come and see where the gang of Korah sank in the depths of Hell. We went to the place and found many holes, whence smoke issued. The Bedouin took some wet cotton, fastened it to his lance, and thence thrust the lance into one of the holes. After a few seconds, he withdrew the lance and found the wet cotton consumed. The Bedouin told me that once a month the gang of Korah are turned over, just as we capsize a joint of beef upon a spit.

He then asked me to stoop down and listen to their conversation. This I did and I heard them saying: "Moses is truth, his teachings are truth, but we are liars." Then the Bedouin told me to come and see where Heaven and Earth exchange loving kisses. When we reached the spot I laid down my basket of provisions, and the next morning it was gone. I inquired if thieves came there, at the border of the globe. He explained that there were no thieves there but that the circling wheel of heaven and earth had taken the basket, and would return it on the morrow. I waited and recovered my basket. Then the Bedouin took me to Mount Sinai, and there I heard a Heavenly Voice saying: "Woe, woe, that I swore, but as I have done so, who can nullify my threat?" When I came home I told the Rabbis what I had heard and they scolded me saying: "Each Rabba is an ass, and each Bar Bar Chana is the foal of an ass. Why didn't you exclaim 'I nullify it?'" (The Rabbis had the idea that the Lord bemoaned his swearing to destroy the Temple and scatter the Jews among the nations.) I replied that I thought the Lord was alluding to the oath he made that He would never again send a flood on the earth, and of course I did not wish to nullify that.

NOTES OF THE COMPILER ON THE ABOVE.

Our story teller must have been either an unbeliever or else he was a very scientific man. In the above three stories he ridicules both religion and science. The astronomical views of the early days were very puerile. The idea was, that the sun and the earth each rode upon a wheel, and that, in their movements, they met daily on the border of the globe, but they were unable to locate the point of contact. By saying that he lost his basket, we infer that he regarded the sun as in motion, and that the earth remained stationary. Such was not the accepted view of the age.

In his tales about Hell, he exceeded all other Jews who have written upon the subject, in his sarcastic references. In his tale about Mount Sinai he unmercifully scores the

Rabbis, who always pictured the Deity as weeping and lamenting over the calamities which He had brought upon His people and upon the Temple.

SEA STORIES AND SAILOR'S YARNS.

Rabba Bar Bar Chana said that he had been told by those who follow the sea that a ship resembles a white flame; also that, if you smite the waves with a stick, upon which is engraved, "I will be that I will be, Ja Ja Zebaoth, amen, amen, Selah," then the sea will be calm. I was also told that the interval between two waves is three hundred miles. One sailor said that once a huge wave lifted his ship so high that the smallest star appeared like forty acres of land, and that this broad area was covered with horseradish; and he capped the climax by adding that a slight increase of altitude would have been fatal, on account of the star's intense heat. "One wave," he said, "talked with another, and said 'hast thou destroyed al?' The other wave replied: 'come and see the power of the Lord, for a thread of sand encircles me so that I can not pass through.'" (Jeremiah expresses the idea: "You do not fear me, who made the sand a frontier to the ocean; a sign that there it should stop.")

Rabba related that he saw Hermion, the son of Lileth (demon) running a race with a mounted rider upon the wall of the city of Medusa (in Babylon) and that the footman was the fleetest of the two. Again, he saw the same Hermion jumping from the back of one mule over the back of another, and as he jumped he held a cup of wine in one hand and an empty cup in the other, succeeding during the leap in pouring the wine from one cup into the other without spilling a drop, though it was a very stormy day.

Rabba Bar Bar Chana also said: "I once saw a wild cock one day old, as big as Mount Tabor, which is three miles long, and he discharged enough ordure to dam the Jordan river; then I saw a frog, big as a block of sixty houses, swallowed by a snake, and the latter immediately gulped by a female raven, which forthwith roosted upon

the branch of a tree to take a nap." (We interpose here a remark of our own, that Rabba, not being in the fuel business, omitted to add the dimensions of that tree as estimated by cord measurements.)

Chana told another story: I was once sailing in a ship, and I saw a dead fish, which had been killed by a small insect, that had settled in its nostril.

The waves had thrown the vast monster upon the land, where it overlapped the space covered by sixty cities. All the houses of these cities were destroyed, but the inhabitants escaped, and fed upon fish for a whole year. One eye of the former swimmer furnished three hundred tons of oil. The bones were sawed into lumber sizes, and supplied sufficient material to rebuild all the mansions of the sixty cities.

During one of my voyages the man on the lookout discerned what appeared to be an island covered with coarse grass. We drew near, anchored and landed. We built a fire, baked our bread and prepared our soup and other viands. Suddenly the entire surface rolled over, and we found ourselves immersed in the water. Luckily, being good adepts in the art of natation, we reached our ship in safety. From our point of observation we discovered that we had mistaken a fish for an island. It had turned upon its back to enjoy a nap, and thus exposed its belly all covered with sea grass.

Once I saw, when voyaging, said our same story teller, the following sight: There was a huge bird standing in the ocean. His erected head towered far up towards the sky, while the surface of the water was bathing his knees. I imagined that the water was shallow at that spot, then there came a voice from above saying: "Beware, for the water is very deep. Seven year ago a blacksmith dropped his hammer here, and during all this time he has continued his dive to recover it, but he has not yet reached the bottom of the sea."

(In regard to the above anecdotes it is possibly our privilege to append a few private thoughts. It is not our purpose to discredit their veracity, or to suggest that they lie open to a suspicion of exaggeration. The

thought occurs to us that these stories and others of a similar nature may have served to originate the popular phrase, "fish stories," i. e., tales somewhat bordering upon the extravagant, and not altogether credible.

We are less disposed to wonder at the long continuance of the legs, as presented in the final story, than we are to admire the astounding breathing apparatus of the diving blacksmith. No need had he to go to the expense of a bellows in his blacksmithery. Such lungs, as his must have been, entirely discount the cave over which Neolus ruled.)

LEVIATHAN LORE.

The leviathan is a monster of a fish, of broader dimensions than the globe, which rests upon its back. When he sneezes the world shakes, and earthquakes occur. Originally there was a female companion but the Creator, perceiving that a multiplication of such monsters would involve the destruction of all animate creation, permitted the male alone to live, and killed his mate, preserving her flesh in salt for the banquet of the latter days. The eyes of the leviathan shine with the lustre of the morning star.

Rabbi Eliezer and Rabbi Jehoshua once sailed upon a voyage. The former fell asleep, but the latter was wide awake, and suddenly began to shudder and shake, and so awakened his sleeping companion. Rabbi Eliezer said, "Why do you shudder?" Rabbi Jehoshua replied: "I saw a great light on the ocean" (probably he saw some phosphorescent fish). Rabbi Eliezer rejoined: "It must be the eyes of leviathan, for it is written that his eyes are like the morning star" (Job 41).

On the same monstrous scale a land animal was created as a counterpart of the monster of the deep. This monster and his mate required, each, the pasturage of a thousand mountains to afford them sustenance. Offspring was denied to them, and both will be slaughtered to supply meat for the banquet of the latter days. At this banquet the righteous will enjoy various amusements.

One will be a contest in the arena of the plain of Jehoshaphat. This will not be like a Spanish bull-fight, where a matador encountered a maddened bull. There will be no price of admission, no reserved seats. It will be a bout between the wild ox and leviathan. The bull will strive to toss leviathan into the air. The fish will seek to serve a blow with its fins. The basis of this imaginary combat is to indicate that in the hereafter happiness will take the place of earthly suffering. In this contest leviathan will be the victor. He will then be challenged by the archangel Gabriel. To prevent the defeat of the latter the Almighty will take part in the affair, as it is written in Job: "His Creator will approach him with his sword."

Rabbi Dimie says, that when the leviathan is hungry he emits a breath, which causeth the ocean to boil; and that if he should thrust his head into Paradise no creature could stand before it.

Rabbi Dimie adds that when the leviathan is thirsty he so raises the ocean in ridges and sinks it in alternate depressions, that the disturbance is not quieted for more than seventy years.

Rabba said: The Lord will give a banquet to the righteous in the latter days, and the prominent article of food will consist of the best portions of the flesh of the leviathan and the remainder will be divided and sold in the streets of Jerusalem. From the skin of the beast the Lord will make a tent for every righteous man who deserves it. For one less meritorious he will make a necktie. To those of the third grade he will give a talisman. The remainder of the skin the Lord will spread over Jerusalem, and its lustrous light will shine from one corner of the world to another.

Remarks of the Compiler on the Above.

Modern scientists are very much puzzled in an effort to solve the problem which mankind will have to encounter in some distant future. They try to forecast the period of the future, which statistical proofs point forward to, when the supply of food for all the living des-

endants of Adam will fall short of requirements, for various reasons. These are the rapid multiplication of the human race, and the vast spaces of the earth given up to cities, and towns and all the places occupied for homes, besides those vast areas which railroads and other construction cover. As the extent of grounds used for agricultural purposes becomes more and more limited in its extent, while the demand for increased supplies becomes imperative, they insist that the needs will exceed the supply.

If we read between the lines of the leviathan lore, we shall find that they presented practical and scientific answers. They hinted that when, in the latter days, the ground shall prove unequal to the task of supporting all her children, then we must look to the ocean for supplements of supplies. It is true that the ocean is capable of furnishing most indefinite amounts of nutritious food.

The Talmud also plainly hinted that out from the depths of the ocean there will be also drawn other helps to contribute to the comfort of humanity; that chemical processes will add immensely to the aid of man's needed stores, by making combinations out of extracts from ocean's resources.

By the lustre of the skin of the leviathan is undoubtedly meant the phosphorescent light so largely manifested amid the waters of Neptune's domain.

RABBI ISHMAEL, THE GREAT MAHATMA OF THE ANCIENTS.

Rabbi Ishmael was a high priest, and a pupil of Rabbi Nehunja, the alleged author of the book "Habahir" (the clearing)—a book full of mysteries. Rabbi Ishmael was the handsomest man of his time, and the daughter of an unnamed emperor fell in love with him. He was one of the ten famous martyrs, and after his execution the emperor ordered the skin from his head to be stuffed, so that his daughter might enjoy his life-like beauty.

He lived near the first century of the present era, and was educated by R. Nehanja Ben Hakune, the author of

primitive cabalistic books. R. Ishmael was the only high priest who belonged to the Essenes. He was the greatest of all the mystics, and even the Talmud admits his claim of superiority as a Mahatma, even receiving from the angel of death many revelations concerning the laws of sanctification. He made many visits on high, not by throwing out his Astral, as some modern pretended Mahatmas claim, but in actual fact. The Talmud, conservative as it is, still admits the claim of the mystics, that the word is a power, no matter whence it proceeds, and so says (tractat Berachot), "Accept the blessing even of a common person." It quotes a statement made by R. Ishmael, as follows: "I once entered the holy of holies to offer incense, as required by the Mosaic law, on the day of Atonement. When I entered I saw Acatrial Ja, Ja, Zeboath (mystical name for the Almighty) sitting on a high throne, and He said to me: 'Ishmael, my son, bless me.' I replied: 'May it be thy gracious will to let mercy conquer wrath; and deal mercifully with thy people and bring not their deeds into judgment.' When I had said this brief blessing he bowed his head to me as a sign of approval." Rabbi Ishmael has left us a brief biographical sketch in his booklet, Pirkie Heicholath (chapters of the Palaces), informing us how he happened to come into the mystic circle of the ancient Mahatmas. In addition to the brief sketch of himself, he tells us at length the various conversations he had, during his visits to the heavenly realms, with the King thereof, whose name was Metasgovor (who is above the throne). This signifies that he who sits upon the throne is sovereign, and that His decree is final.

II.

ISHMAEL'S AUTOBIOGRAPHY.

When I was thirteen years of age I met for the first time the great Rabbi Nehunja Ben Hakana. He found me in a very uncomfortable plight, for what I was taught one day I would forget the next day. Finding that I was making no progress in the study of law, I grew dis-

consolate, ate and drank but little, and denied myself all pleasures and amusements. When R. Nehunja saw how earnest I was, he took me into the marble chamber of the Temple, which chamber was allotted to the Sanhedrin. There he made me take oath in the name and under the big seal of Sebuchiel, the Lord God of Israel, who is Metathron, the Lord of the ocean and of the dry land, and then he revealed to me the measure and the secrets of the Law.

At once my mind began to glow with brightness as does the eastern sky at dawn of day, and my mind was strengthened with a powerful insight into the depths and ways of the law. Since then I have never forgotten my studies and the teachings of my masters. Then I came to my great master Nehunja Ben Hakona, saying: "Master inform me who is the prince regent of the law?" He told me: "His name is Jufiel" (the beautiful). Soon I began a fast of forty days, and denied myself all pleasures. At the end of that time I pronounced a certain sacred name, and the person called came down before me, as a tongue of fire. His face was as lightning, and when I beheld him I began to shiver, and my bones shook, and I fell backward in a trembling tremor. He said to me: "Young man, why hast thou disturbed the family on high?" My courage then came back and I replied: "He, who created the world by a word, knows that I was not seeking my own glory, but desired to do the will of my creator." Then he replied in these words: "Son of man, corrupt, a worm, though thy better self (the devil) is pure, it still has the companionship of the unclean body; hence thou art altogether unclean, and, if thou wanted me to reveal to thee the secrets of the law and the mysteries of nature, go and fast for forty days, and wash thyself twenty-four times each day during that term. Thou must not taste of any unclean food; thou must not eat any kind of a vegetable; thou must not look upon a woman. Thou must spend all thy time in a dark room. After this probation I shall reveal to thee the secret of the law and the mysteries of nature." I did as I had been commanded to do and then Jufiel, the

prince of the law, revealed to me all the mysteries of life.

CHAPTER FIRST.

**AND ENOCH WALKED WITH GOD, AND HE WAS
NO MORE, FOR GOD HAD TAKEN HIM. (Genes.)**

REVELATIONS.

Rabbi Ishmael said: "When I went into the heavens to investigate, in a chariot was I carried up. (Chariot is a cabalistic word to express motion, vibration.) I passed through the seven palaces (seven heavens), going from chamber to chamber. When I reached the gate of the seventh heaven, I prayed to the Holy One, blessed be His name, as follows: 'O Lord of the universe, I pray thee to call down upon me the grace of Aaron, the son of Amnon, the lover and pursuer of peace, who received the crown of priesthood from Thy glory on Mount Sinai. Invoke this grace upon me, O Lord, that the prince Kazpiel (wrath) and his subordinate angels, may not seize me to throw me down from heaven.' The Lord soon sent me his servant Metathron, the prince of the interior. He came flapping his wings and saluted me with great joy, saying: 'Welcome in peace, as thou hast found grace in the presence of the King of Kings, the Lord God. You are permitted to take a peep into the machination of the wagon (motion).' He then took and led me into the presence of the Shechina (divine woman and motherhood), in the seventh palace, and placed me before the glorious throne to get a look into the chariot (motion). As soon as the Prince and the flaming Seraphim became aware of my presence, they fixed their gaze upon me and I soon began to tremble and to be unconscious, by reason of the lustre of their eyes, and the shining light of their faces."

The Lord rebuked them, saying: "My servants, Seraphim, Cherubim and wheels (the names of angels attending the glorious throne) shut your eyes so that Ishmael, my beloved, may not tremble before you." Metathron

soon came and revived me, and stood me on my feet again, but I could not sing the song of glorious thanks before the glorious throne of the King of glory, the mightiest of the mighty, until I had rested for an hour to recover my normal strength. After I had rested an hour the Holy One, blessed be His name, opened before me the gates of the Shechina, the gates of wisdom, of peace, of strength, of force, of oratory, of music, of holiness, of sweetness, and my whole being was enraptured by the words of praise, and the sweet melodies of thanks.

I opened my mouth to sing praises unto the Almighty, before the throne of glory, and I heard, above the throne, responding voices, saying: "Holy, Holy, Holy is the Lord Zebaoth. Blessed be the Lord in all the regions of space."

SECOND CHAPTER.

Rabbi Ishmael said: At that hour the eagles from the chariot, and the flaming wheels, and the fairy Seraphims questioned Metathron thus: "Say, boy, why hast thou permitted one born of woman to come and look into the chariot? Of what nationality is he, and to what tribe does he belong? What has he done, and what is his character?" Metathron replied: "He is an Israelite, of the tribe of Levy; the Holy One, blessed be his name, has chosen this nation out of the seventy existing nations. He belongs to the sons of Aaron, whom the Lord crowned on Mount Sinai, with the crown of priesthood, and he is now serving the Lord in the Temple." Then they said, "Surely he is worthy to look into the chariot, as it is written, 'Hail the nation that so happens to him.'"

THIRD CHAPTER.

Rabbi Ishmael, said: At that hour I asked Metathron, the prince of the interior, what his name was, and he said to me: "I am called by seventy different names, corresponding with the seventy existing languages, all meaning King of Kings; but my King calls me 'boy.'"

Rabbi Ishmael then asked: "Why do they call thee 'boy,' since thou art called by the name of thy Creator, and occupiest the most exalted position in the celestial realms and holdest the highest rank?" He replied: "Because I am Enoch, the son of Jered, who lived at the time of the flood. The men living at that time rebelled against the Lord, saying to Him: 'Go away from us; we will not know thy ways.' Then the Lord took me away from the wicked generation that I might be an everlasting witness against them before all generations, to the end that they shall not call the Lord a tyrant, because he involved with punishment of them their innocent wives, children, cattle, flocks and fowls. Therefore the Lord took me, while alive, into heaven to be a living witness against them, and to justify their punishment in the eyes of all future generations. The Lord also appointed me prince over all the celestials. The angels, Aza and Azrael, spoke ill of me before the Lord. They said: 'Oh Lord of the universe! Did not the angels of yore do right when they pleaded with thee not to create man?' The Lord replied to them thus: 'I created man and I shall bear the consequences.' When these two celestials became aware of my presence in heaven, they again sought the Lord and asked what right I had to be there, assuming that I was one of those destroyed by the flood. The Lord cut them short, by asking them what business they had to meddle in His affairs. 'I will that he shall be prince of the celestials.' Then they came to me, saluting and bowing, and said: 'Hail to thee and to thy parents, that thy creator has favored thee.' Because I am their junior in years they call me 'boy.'"

FOURTH CHAPTER.

Rabbi Ishmael continued to narrate: Metathron, the prince of the interior, said that when the Lord was ready to take him from earth to Heaven, He sent Aufiel, the celestial prince, who carried him away from all earthly surroundings. The removal took place in sight of the public. I was placed in a chariot of fire drawn

by horses of the same material, and I was waited upon by honorable servants, also composed of fire. The Shechina accompanied me in my ascent. During the trip, and at a distance of sixty-five thousand million miles, the celestials scented me, and began to fuss. They exclaimed: "What a smell of earth floats up from that man, who is on his way to heaven to serve among the celestials." The Lord quieted them thus: "My servants, Cherubim, Seraphim, Wheels, don't fret! The men on earth refused me and my Kingdom, and are idolators. I have taken from them my Shechina and also this one man, who is a righteous one." Thus was I rewarded for being loyal to my King.

FIFTH CHAPTER.

Rabbi Ishmael said: Metathron, prince of the interior, also told me that when the Holy One, blessed be His name, saved him from the flood, he was brought up on the wings of the Shechina to the very summit of Heaven, named Ararat. There is the glorious throne of the Shechina, and the chariot, where legions of wrath, a regiment of Shinanim (special angelic name), made up of fire cherubim; of flames and wheels; of burning coals and Hashmalim of lightning; of Seraphim of thunder. I was located among all these to attend the glorious throne.

SIXTH CHAPTER.

Rabbi Ishmael said that Metathron added: "The Holy One, blessed be His name, did more. He made for me a throne in the shape of the glorious throne, and spread over me the curtain of light, grace, beauty, and lustre, resembling the curtain spread over the glorious throne, and placed my throne at the door of the seventh palace. Heralds proclaimed throughout all the heavens, that Metathron had been created prince over all the celestial princes, and over all celestials, with the exception of eight celestials who bear the title of King, as does their Lord. All communications with the Lord must be

made through Metathron, and he will announce all the Lord's orders, and they must be received from him and be obeyed. The prince of wisdom and understanding will teach him the higher wisdom and understanding; will tell him the laws of the above and the beyond. He is also appointed treasurer over the treasuries in the palace of Arabeth, and in the lofty heaven."

SEVENTH HEAVEN.

Rabbi Ishmael also learned from Metathron, the prince of the interior, that he held first place in the regards of the Lord, and that the Lord made for him, to show his rank, a garment ornamented with all the various kinds of light; and also a royal crown studded with forty-nine precious stones, each as big and as bright as the wheel of the sun. That the Lord placed the crown upon his head and called him "little Jehovah" in the presence of his celestial family, as it is written in Exodus: "I shall send an angel in whom my name is."

EIGHTH CHAPTER.

Rabbi Ishmael continued to tell what he received from Metathron. The latter declared that he occupied first place in the Lord's love, as evidence of which he gave the following incident: "The Lord took a pen of fire between His fingers, and with it wrote upon the crown of my head all the letters of the alphabet by which heaven and earth were made. By these letters He made rivers, ocean, mountains and valleys. By these letters He created sun, moon, stars, thunder, lightning, rain, snow, wind, tempest, and every other thing found in the world. Each of these letters shone with a brilliancy like that of the sun."

NINTH CHAPTER.

Rabbi Ishmael said that Metathron told him also, as follows: I saw the beauty of heaven when I first sat upon my throne at the gate of the seventh heaven.

There I judged all the suns of the heavens by the power imparted to me by the Holy One, blessed be His name. While sitting in my court on high, I distributed among the celestials rank, honor, authority. The highest celestial dignitaries stood on my right and on my left, ready to wait upon me. When Elisha Ben Abuja, surnamed Acher (stranger), come to look into the chariot (mystical expression for studying the higher laws of metaphysics), and saw me, he began to tremble in great adoration of my presence. He saw the celestial princes acting as my servants, and cried out: "There are two Gods in heaven." Then a voice from the Shechina was heard saying: "Ye will repent, except Acher." Then Aufiel, the great prince, came with a message from space (the Lord) and gave me sixty lashes on my back with a fire-lash, and stood me upon my feet."

Compiler's Remarks.

The Talmudical version of the wandering of the wonderful Mahatma, Elisha Ben Abuja, is as follows: "He went to look into the mysteries of the chariot (into the laws of motions and vibrations). He knew that in the higher spheres, all but the supreme power stand up. Not knowing that Metathron's dignity permitted him to sit, he drew a false inference that there are two supreme powers. Metathron ought to have stood up, and so received sixty fire-lashings for his mistake. He failed, by keeping his seat, to show Elisha that he was one of the subordinate forces."

This tale, in nine chapters, may seem very strange to us, but it refers to truth of the most profound character. Only those deeply versed in mystic lore can comprehend its mystery.

EDUCATION AND TALMUD.**A Culture Historical Sketch of Educational Evolution
Among the Ancient Hebrews and Other Primitive
Nations at Large.**

When the battle of Kenigratz was fought, ending with a decisive victory for the Prussians over the Austrians, Herr Prince Bismark spoke in flying winged words: "The schoolmaster has conquered." Indeed, that famous battle was the best illustrator of the great power of education, and the Prussian schoolmaster has shown that his pen penetrates deeper than the gunshells of the ignorant Austrians. Even the ancients knew of the great influential power of education, and the Jewish history has recorded a fact, which is equal to that of Kenigratz, with a more illuminating illustration. Jerusalem, so tells us the Talmud, was besieged by the Romans, and the once so powerful Hebrew nation was crushed to death by the legions of the Pagans. While Vespasian besieged the City of the Lord, wherein civil war and starvation killed more people than the arrows of the Roman orders, a humble Rabbi, Jochanan Ben Sakai by name, knelt before the great victorious Emperor, praying for mercy for his people. "What shall I grant you?" asked proudly the crowned victor to the poor humiliated Rabbi. "Grant me," replied the sage in a low voice, "grant me the school of Jabne and the schoolmasters." The victor granted him. Probably he never dreamed that from that little school the national spirit of the Heberws would rise with more vigor, and how could he think of it as it looked—that the whole nation was wiped out from the surface of the globe. Jerusalem was a pile of debris, the people in the thousands slaughtered, killed or made cripples. Those who escaped death were carried into captivity to make a show of themselves in serving as living trophies to the home coming victor in his triumph march. Under such circumstances and conditions, the remnant of the Jewish race was found at the time of the Destruction, so that even the less patriot could not even dream of an attempt of a restoration. Yet, 55 years after the Destruc-

tion, the national spirit, which was kept in the little school of Jabne rose with more vigor, and those pupils of Rabbi Akiba, those penmen drilled by the schoolmaster, have restored the national pride to its old glory. To fame is known the struggle of Bar Kochba (the son of the star) who was proclaimed King of the Hebrews, and the coin he used is still preserved in the museums, as a silent witness of the successful attempt and the vital power of the nation. Now, who did all this marvel, which was an impossibility? Of course, the schoolmaster from Jabne did and the educator blew into the dry bones of Judah the breath of life, and they were resurrected to life's activity again. Not only is education as a power in struggle, it is also a good life-preserver, and the reason for the preservation of the Hebrew race is due to its wonderful early developed education, as any Jew, no matter of what standard and occupation, even those from Darkest Russia, where 99 per cent of the natives can hardly sign their names, even those Jews are able to read and write in their own language. Looking upon the greatness of America, we have the best vivid picture of the great power of education, for what has made this blessed country great in every respect and aspect of life, if not the schoolmaster? Not only are we the wealthiest nation on earth, we have also outgeneraled the old country in the progressive march of civilization, and accordingly, we have changed positions to the astonishment of all the nations. Instead of being the rearguard, we are now marching as the pioneers of culture, and we lead the advancing march of progress. Al that is due to our education. The old powers have a standing army of half a million soldiers, whose only knowledge is how to handle a gun, while we maintain an army of peace, composed of four hundred thousand schoolmasters, who rear our children and drill their brains. The old continental powers have gun-bearers in reserve, while we have an army in the reserve in the shape of the night school teachers, whose work is to educate those unfortunate foreigners from whom the light of civilization was kept under the bushel. Our educational system is the best bond for the

eternal greatness of our great and blessed country. The American schoolmaster may reflect, while sitting at the foot of Washington's monument, upon the educational system of the ancient Hebrews two thousand years ago, to find out that it runs in a wonderful parallel with his own of the 19th century. To the observers of marching civilization, it will be of great historical value to know the educational system of the Hebrews, whom Mohammed styled "Rigel Il Kitab," "the people of writing."

PRIMITIVE EDUCATION AMONG THE VARIOUS NATIONS.

FIRST CHAPTER.

The Chaldeans.

Among the cultured nations of the ancients, the first in rank were the Chaldeans, whom we may style "the educators of the world." There was hardly a branch of science wherein they did not prove themselves as the masters, and their hands have shuffled the cards of history. In the divine arts, in music and in painting, they were far ahead of the cultured sons of Hellas. The first symphony was sung by the Chaldeans, the Greeks learned from them when they invaded the country under Alexander the Great. The ancient Jewish music used by the singers in the Temple are all termed in their original Chaldean names. A proof that the Hebrews learned and adopted the Chaldean musical Alpha Beth, as they adopted from them other useful things pertaining to culture and civilization. In making or reproducing pictures they reached in that line the highest standard of perfection. Two prophets give evidence of their skill in that fine and divine art; one describes their painted pictures on the walls, engraved with an oily color; the other calls their country "the land of sculptured images, upon which they are proud." In architecture and engineering they surpassed the Egyptians, and the fabulous Tower of Babel was built ere the cornerstone was laid to any of the pyramids. Jewish legends tell us that they

built that tower in order to produce rain by order of beating its roof with hammers to vibrate the air. That is another evidence of their far advanced science and culture. Their canals and artificial waterways have long been the astonished marvel of the historians. In astronomy their fame in that truthful science, which requires the knowledge of mathematics, is still renowned. They were the first who looked on high, drawing the first map of our solar system, dividing the planets in the Zodiac. The art of Calendaring, for which the ancient Hebrews were renowned, so that in a dispute with Roman astronomers the former claimed that the sun is stable, while the planets are revolving round the fireball, the sun, which argument the latter refused to accept. That art of astronomy and calendaring the Hebrews learned and adopted that from the Chaldeans, as the Jewish names for the months and planets are Chaldean terms. This tells us plainly in what school the Hebrews were taught of that. In religion they showed themselves far superior than even the Hebrews, as it was, so to say, pure and simple, so that there could not be a conflict between common sense and feelings. They approached the altars in their worship houses with silent salutation and venerating bows. Prayers and music were the offerings, not animal or other kindred sacrifices, as it is so plainly illustrated at the dedication of the great image of King Nebuchadnezzar at the plain of Dura. Those who understood to read the Bible between the lines will find out that Jehovah was known to the Chaldeans and worshiped ere he revealed himself to Moses at the burning bush, and Nimrod was a mighty hunter before Jehovah, and Jehovah calls the King Nebuchadnezzar through the mouth-piece of the prophets "my servant." It is probable that Abraham, who left Ur in Chaldea for Palestine, was forced to flee, as he was persecuted by the Jehovists. (By all the patriarchs the name of Elohim, which means two in one, is mentioned until Moses, who restored the ancient Jehovistic cult of the Chaldeans.) The name Chaldean means a wise man, and in the scripture it has the same meaning, where they are often termed, "the

sages of the East." Such an achievement is impossible without the power of a regular working system of education. Indeed, legend, which is the best informer, where history can not tell, points out in that direction. There is a written Jewish folk lore, which tells us that Abraham was as a boy a pupil in the schools of Shem and Eber. Of course we have no historical proof to confirm that legendary statement, still there is a clear passage in the Scripture which plainly indicates to some educational progress, when King Nebuchadnezzar orders that children of the captive Hebrews shall be selected, being without any physical fault, good looking, smart, and to teach to write (in the text, the book), the language of the Chaldeans. Beside that record how is it that the Hebrews, who were in Egypt 400 years, have not carried with them a single thought of the land, not even a word, with the exception of one, is to be found in the whole Scripture, while whole sentences in Chaldean are to be found galore? Nay, more, during the stay of the seventy years among the Chaldeans, they seemed to have been perfectly nationalized and the big volumes of the Talmud are treasures of Chaldean science and literature under the guise of Hebrew religion. To explain that phenomena we must think the one or the other way; either was there a law compelling everybody to read and to write, or the government indirectly offered opportunities even to strangers to educate themselves as our enlightened government of America offers to the foreigners in the night schools. At all events, there was an educational suffrage, and to it is due all the phenomena we bewonder on the Chaldeans. The reasons for the early development of education can be given as follows: First, the nation was not divided into classes and castes (except in the branches of science as Chartumim, readers of hieroglyphs, Ashopim, secret readers, Mechashphim, magicians, Nashim, astrologers). The absence of castes, has not forced education to be monopolized like by the other nations. Second, their Jehovistic cult with its fatalistic view, that the fate of man is written in the stars, hence if the horoscope told that the child even of a beggar will

be once a prophet, a sage, he was reared and brought up accordingly. Third, the simplicity of their quadrat letters with perfected punctuations and vowels, has enabled everybody to learn easy and it became to a common exchange of thoughts. Even the Hebrews after their return from the exile, adopted their Alpha Beth with all its grammar and rules. It is a pity that we have no records, but I think if we scratch up the skin of a Hebrew we will find a Chaldean, and the whole Rabbinical religion is only a modified second edition of Chaldean laws and lores. The only direct living proof still bearing testimony to the educative power of the Chaldeans, are their offsprings, the Nestorians. Those Christians, the few living descendants of the Chaldeans, are superior even to the Armenians, not to speak to the wild Kurds among whom they live.

CHAPTER TWO.

THE HEBREWS.

Under the Hebrews, I do not mean those Jews who claim to be the children of Abraham, Isaac and Jacob, for there were Hebrews in the land of Canaan long before Abraham was born. Joseph tells in prison his tale of woe; that he was stolen from the land of the Hebrews. As Joseph was the third generation to the first Patriarch, who, like his son, was not blessed with lots of offspring, then he could not have alluded to the farm where Jacob lived with his few souls to call it the land of the Hebrews. Even the prophet mentions twice to the Hebrews, that their father was an Emorite and their mother a Hittite (while Abraham and Sarah both were Chaldeans). Those Hebrews had another language than Abraham, and other customs and religious views than those prevailed in the mother land of the Patriarch. Abraham, when he mixed up with those Hebrews, was an undecided believer, so to say, a jumper from the pure Chaldean monotheistic religion of Jehovah, to the dual cult of Elohim, which was the original religion of the Hebrews. The confused mixup of views became a mat-

ter of grave concern since Abraham became their leader and Patriarch. That confusion of views runs like a thread through the whole Jewish history. The Hebrews, like most of the Semites, had no classes or castes, which is very favorable to educational suffrage, but they lacked the ability of centralizing their national power like the Chaldeans, and they were divided and ruled by family patriarchs and tribal sheiks. The father of the house was the ruler endowed with power over life and death in his home, as the patriarch over the family, and the latter as the Sheik over the whole tribe. The father was the educator of his son, consequently, when the father was an ignorant man, his son was obliged to live up to his father's standard, as there was nobody to educate him. Another stumbling block to education was the birth-right, and the privilege enjoyed by the first born son among the Hebrews, so the able minded children were neglected for the sake of the weak minded first born son, to whom education was of no use. In the history of the Patriarchs we notice such educational actions and their saddest consequences. Often, the mother, when she felt a love to one of her children and was of an able mind, she took to educate, as we often read in the history of the early Patriarchs. In such a case moral and domestic education was better implanted in the heart of the child, as women are as a rule better educators than men. Poor as their method was, poorer were the subjects in which they were reared and educated. A fabulous narrow view of the ruling forces, some duties towards parent, few of the folk lore and tales, those were all on the programme of primitive Hebraic education. In addition to religious new views and customs imported by Abraham from the Chaldeans into the land of the Hebrews to start confusion, he also brought with him the letters of his native land, the plain quadrat Alpha Beth. The Patriarch acquired soon the simple language of the Hebrews (the language of the Scripture), but he could not find their writings (the ancient letters of the Hebrews, still used by the Samaritans and on old Jewish coins), which is half hieroglyphic and half of a zig-zag outline. So it came

to pass that the minority, who were the offsprings of the Chaldean Patriarch, were brought up in the easy-going Chaldean writing, while those of the Hebrews were taught in their old imperfect native Alpha Beth. When the Patriarch migrated to Egypt and with him those Hebrews whose Sheik he was, owing to their isolated position in that Hermit kingdom, the division and confusion still lasted and their education ran on the same schedule of the primitive timetable until the time of Moses.

THIRD CHAPTER.

THE EGYPTIANS.

The Egyptians had not an inborn national culture, hence it was a monopoly in the hands of the priests, and the blessing of education, like all foreign imported articles, could not be enjoyed by the poorer classes. Despite the ten thousands of mummified cats, which are claimed by our learned men as evidence of their high reached civilization, I declare that they were only amateurs in culture. There is a land bordering on Egypt known under the name of Ethiopia, which includes the part of the famous Soudan too. There was once flying the standard of civilization, and according to the records preserved in the Talmud, and from Biblical sources, we can see what a high cultured people lived once in Darkest Africa. The art of hieroglyphs was imported into the land of the Nile from Chartum, hence the hieroglyphists were called Chartumim. That sounds better than the view of the ten thousands mummified cats and kings. As a strange culture, not sprung up from the people, hence it was enjoyed only by the higher castes of the priests. The variety of classes and castes prevented the education to penetrate into the heart of the people, the nation at large to rear and cultivate a national unity, which is the only security for a nation's strength and prosperity. The son of the priest was doomed to be a priest, no matter if his mind could comprehend the mystic symbols of the systemless style of the hieroglyphs or not. The children of the sol-

diens were forced to do the fightings all their life from generation to generation. The offsprings of the workingmen were by law requested to live up their times in the line of work each according to his guild and union, following in the imprint left by their departed sires. Even the thieves formed a class, a registered caste, and their children had no other way than to live up to the profession of their fathers from generation to generation. Under such a ridiculous caste system education was unknown, and the few hieroglyphists had their little knowledge inherited as their cats and pigs, as it was a merely handing down from father to son. Again, those geniuses who were born to ordinary parents were condemned to die as ignorant and undeveloped beings. No wonder that they were at their times the target to jesters and mockers. No wonder that the Hebrews in spite of their staying there for four centuries, could not absorb a single habit or thought of them. No wonder that there was not a national union, as each caste was a stranger to the other as black to white. No wonder that we dug out so many mummified cats, the only inheritance left to the world by uneducated people.

CHAPTER FOUR.

THE GREEK.

The Greek possessed a national culture with an original civilization, framed with the progressive thoughts of other nations. Their religion was the religion of a smiling, idealistic beauty answering the sensual emotions, and rousing the sentimental feelings to highest pitch of inspiration. But with all the advantages of good government and an inspiring literature, they lacked the best medium which could have made them great forever, and that was education. They had an Aristotle, but not a school boy. They had philosophical schools, but no system of education. Plato in making the plan for his idealistic republic, had in mind to place the education in the hands of the republic. He was the only philosopher who felt the real want of his people, and that was

the want and need of education. Sparter tried to establish an educational system under the care of its republic, but it did not amount to anything, as the sole aim was to train and drill up a republic of soldiers. The consequences of the lack of education was very fatal for Hellas. Besides the everlasting fightings among themselves which is proverbial—"When Greek meets Greek, there is the tug of war"—they could not maintain their independence, and fell a prey to the mighty Rome, the mistress of the world. What has the so much talked of Greek culture left behind it? Nothing except a few busts of the handless Venus and the fame of only seven wise men, who are witness that the whole nation with mighty tribes remained fools during so many centuries. The speculative philosophy of an Aristotle is not worth a bit, comparing it to the scientific facts brought to light of the sages of the Chaldeans. The sons of Heilas, whose religion for its charm sake, was adopted by other nations. Those people, who sucked in the religion with their mothers' milk, exchanged the gaiety of it for the meditative religion of Christianity, whose worship consist in prayer and fasting, not in the wine cup and sensual satisfaction, a religion which even the reasoning Romans resisted so long. How can we explain this unnatural phenomena? Paulus took them by surprise and they were taken in, not by the grand apostle, the miracle worker, but by the Jewish boy, who as a child, was compelled to visit the public school, then as a boy sat in the college at the foot of Rabon Gamliel, and the Olympian Gods and Godesses fled for Paulus the educated.

CHAPTER FIVE.

THE ROMANS.

The reasoning Romans had no talent whatever in producing any originality. Their religion, cult, custom, manners, were all borrowed, adopted, absorbed from other nations. They were born prize fighters, yet they had one good quality, the love for system and order, a quality which makes up the education. Indeed, there

were more Greek mentors in Rome than teachers in Athens, there were less ignorant soldiers in Caesar's legion than in Alexander's famous phalanx. To be a Roman, and free, was enough to give the privilege to all his aspirations and ambition regardless of what it was. But as Rome was always busy to maintain her possession in all the four corners of the world, she cared more to bring up her children in the arena than in a school, and the educational department was a private undertaking. Still there was some sort of education, and under Christianity Rome became the real educator of the world, and Italy's colleges and schools in the beginning of the middle ages were renown to fame.

CHAPTER SIX.

THE NORSEMEN.

Along both sides of the straits of the Baltic, there lived once a nation since the creation, known by the name the "Norsemen." That great Teutonic race was the only one who became the tutor of Europe, demonstrating the power of education. In character, every inch of them a whole chivalrous knight, and in valor they had no rivals. Their tribes routed the Romans by land under the leadership of Herman, while their kinsmen, the Danes, raided the isles of the Britons, the mighty fortress of the Romans. The Danes were a seafaring nation and they ruled the waves from ocean to ocean and long ere a Columbus discovered our blessed country, the Norsemen had already won their far advanced post. Their religion was in some respects the same as that of the Greek, but with a more serious aspect. Their Odin (the same as in Hebrew and Chaldean Adon, which means the Lord) was not of the brutish character of a Jupiter, who kills his own children. Their Odin was as Carlyle says, "a man, a teacher, who invented the Runes, the Scandinavian Alpha Beth." Their Valkyrs were not of the type of a demoralized demi-goddess as Venus. Their Valkyrs were brave maidens, with the spear of defense in one hand and the shield of moral in the other. Their Gambrinus

was not of a riotous character as the Bacchus of the Greek. He was social and amiable, a trait still visible by the offsprings of the Norsemen, when they gather round the cup. Their Runes were not like the other nations, imitation, or a modified Alpha Beth after the model of the Phenicians. Their Runes were the letters of their Alpha Beth bearing upon the stamp of native self-culture. Odin, the teacher and inventor of those Runes, appeared in his role among the Norsemen seventy years B. C. The simplicity of form of those Runes and the ethics of the Norse lore as embodied in the Eddor, the Scripture of the Norsemen, led me to suspect that that great Odin was a Chaldean cast off on the shores of Scandinavia to become the great educator of that noble race. No written records have been preserved to tell of their educational work, but they have left living samples and by the deeds of those offsprings from the loins of the Norsemen, we see the consequence of their educative ability. As Odin was the inventor of the Runes, which was the best medium to educate with, so he, according to the Norse lore, was the inventor of poetry. Indeed, the legend is only foreshadowing who were the people following in Odin's footpath in the shape of educators. They were the Scandinavians, the Scalds, the Bards, the Germans, the Minne Singers, whose sweet melodies are re-echoing still through the great German Empire. Those poet singers have with their songs educated the children of the mighty in their castles as well as those of the peasants in the inn by the cup of wine of the Golden Rhine. Through such medium of poetry, and through those educators, the knowledge required was distributed alike. That way of education was the way of the noble Norsemen, whom some historians delight to style as ignorant! Of course, those historians are Christians. Fortunately divine Providence has preserved their deeds, through which we will know them better.

CHAPTER SEVEN.

THE ICELANDER.

Cut off from the world, isolated from modern civilization, there lies the famous but unknown island of Iceland surrounded by rolling, roaring waves. The Icelanders are the offsprings of those Norsemen, whom an ill wind has thrown upon that far off island in one of their daring rides upon Neptune's horseback—the waves—many centuries, about fourteen hundred years, ago. The island is a Danish possession, yet the people enjoyed a thousand years' old constitution of personal liberty and freedom, given at a time when Europe had no conception what liberty is. The isolation from the outside world has helped them to preserve the manners, ways, and customs of their noble sires, the Norsemen. In spite of that they are Christians, and good ones, too, still the spirit of Odin, the teacher and educator, is felt along with the half spirit of the Christian Trinity. There is hardly a nation on the whole surface of the globe which can boast of a rich literature as those Icelanders. A thousand years' old literature full of poetic beauty, uplifted with a spirit of Norsemen nobility, expressed in the sturdy yet urbane language of the Norsemen, which is still spoken there and known as the "Icelandic." That is the fruit of the great educator, Odin, who planted in the hearts of those Norsemen the seed of education, and that is the result of those tramping teachers, the Scalds, the Minne Singers, who continued the educational work of that great master Odin. Among the 72,995 people of that cast off island, who inhabit that island, you can not find a man, woman, or child, who is not able to read and write. They have more authors, and good ones, than the Russian Czar has officers in his army. There is hardly a nation, with the exception of the Hebrews, who can show a thousand years' old code of educational laws as those Icelanders. The educational laws are old as Odin's name and are enforced with the most rigid vigor. The most striking resemblance of their educational laws to those of the He-

brews and Talmud, will solve a great problem of queer history. For instance: The law binds the father to educate his child; if he dies, the law throws that responsibility upon the shoulders of his next neighbor and the minister of the parish. That Icelandic law, the inheritance of Odin, is a remarkable clipping from educational law of the Talmud of the Hebrews, who have probably copied it from the original code of education by the Chaldeans. The preservation of the Norsemen and the Hebrews, as it is seen, is mainly due to the power of education. In the course of our sketch of educational evolution we will show the great role Chaldean education played in the legislation of Moses and the Talmud as well as in the Odin cult; to give them the deserved palm of honor, as is styled the Chaldeans, "The Educators of the World."

IN THE SCHOOL OF THE CAPTORS.

Dr. Karpeles, the present famous Jewish historian, is surprised how the Jews, who were ignorant heathens when they were led into captivity, came out as learned sages after a short stay there. To me it is no surprise, as it is probable that they were compelled to be educated by their captors or they were so impressed with the educational institution of the country that they were indirectly forced into it, as the square Aramaic-Chaldeo Alpha Beth was the best medium to reach it. From tablets preserved at the British museum, to which my attention was called by Dr. Cyrus Adler from the Smithsonian Institution, we can gather that the Chaldeans had to a certain extent a regular system of education assuming the form of educational suffrage. There is a tablet, which we may call the exercise lesson of some Babylonian lad at the age of Nebuchadnezzar, consisting of a list of the kings belonging to the early dynasties, which he had to learn by heart. The fragment of an old primitive folk tale, which once formed a part of the first reader of a lesson book for the nursery shows that the training of the child began at the age of six. The story of it is that of a foundling who was picked up in the streets and

taken from the mouths of the dogs and ravens to be adopted by the king as his own son. The vast libraries, for which Babylon was famous, being open to the public, which were placed in the temples by order of the kings, goes to prove how the Chaldeans were educated by control of the government. As a proof of educational suffrage, we must mention that one of the librarians was the son of "an irrigator," a child of an unskilled laborer. This is a proof how to what an extent education was spread among the Chaldeans. No wonder that the Hebrews became enlightened in the land of their captors, which was their school of education. The Talmud says that the Jews brought from Babylon the names of the angels as well as the names of the months. Under the former we understand the religious views, while under the latter the astronomical science of calendation. In addition, they adopted the Aramaic-Chaldeo Alpha Beth, with its square letters, and probably have nationalized the educational system of the Chaldeans, with many modifications of progression according to the demands of times and circumstances.

Educational Reforms of the Great Synod Under Ezra the Scribe.

Ezra, the Scribe, or as he is called by the Persian King Artaxerxas, "the Scribe of the Law," has on the return from exile, called a congress of restoration known by the name of "the Great Synod." The body was composed of 120 members, among them prominent prophets as Malachi, Chagi and Zacharias, in order to show to the people at large the unbroken chain of tradition from Moses to the Elders, from the Elders to the Prophets, and from the Prophets to the Great Synod. Ezra's aim in calling that famous congress was to promote a universal education, as the book says of him, that Ezra has prepared his heart to explain the law of Jehovah and to teach in Israel law and justice. The first thing that body did was the revision of the Bible in accordance with the Jehovistic tradition, and many a book has experienced an altera-

tion, while some were excluded from the Canon entirely. The next step was of great educational importance, namely, the adoption of the Chaldean Alpha Beth, and the adding of the five letters M, N, Z, P, H, who served the purpose to be written at the end of the words. The restoration of the Chaldean well regulated and easy read Alpha Beth was of far reaching beneficial consequence of educational development among the people, so that the Talmud glorifies Ezra equal with Moses, being worthy that the law should have been given through him. The grateful Talmud also acknowledges the merit of the great Synod, in saying that they restored the crown to its ancient glory. By weaving a traditional sacred weaving around the art of writing declaring that the art of writing and of engraving was created on the last day of the Creation on Friday at twilight, they gave an air of divinity to that science, uplifting it to the highest standard of spirituality, marking by it the divine man from the lower human being. By declaring human authority superior to the law, they have removed the dead letter, which was a stumbling block to progression, and enabled the authorities to act according to the requirements of times and circumstances. Revising the Bible, declaring only 24 books of early inspiration, and shutting out the rest from the Canon, as "outside books" (Apocriphas), they opened the gates of knowledge ajar to every one, requiring only his scientific skill instead of a prophetic miracle. By breaking the power of the priestly caste, in taking away from their hands the judicial as well as the educational office, they have given an opportunity to every citizen to strive for it. The proclamation of the Oral law, as the real esoteric meaning of the written one, as they said, that eye for eye, tooth for tooth of the Mosaic law, means money fine, it has made man more divine and God more humane. The appointment of a Supreme Court composed of 71 members qualified to that exalted place only by knowledge, regardless of birth, or family connection, has done away with the patriarchial system of government, and the right of might. Nay, more, the members of the Supreme Court who had a jurisdiction

over the whole nation, who were known by the name "Sanhedrin," were required as qualification the universal knowledge not only of the Jewish jurisprudence, but the most living languages and their literature, so that the whole body as one, should know the tongues known as the ones spoken at that time by the human races. Even the dark art of magic was required by the members of the Sanhedrin to understand. The declaration: That a sage is mightier than a prophet and that by the power of wisdom the Almighty has created the world, gave to universal knowledge a superior value than to the written law of Moses. With the exception of the Samaritans, whom they fought to the knife, all nations without distinction of creed and religion, were invited to eat from the tree of knowledge to be as the Gods. They declared in the Talmud that even a heathen, if he studies the law is higher than a high priest who goes into the holy of holies. In another place they say, that a bastard sage is superior than the high priest. Such declarations show the charitable desire to extend the blessings of knowledge and education even to non-Israelites. Indeed, the various disputes about religious and scientific topics recorded in the Talmud between learned Jews and Romans, Persians, Chaldeans, and Greeks, where the latter displayed a knowledge of Jewish literature equal to the Rabbis, goes to show that they have accumulated that knowledge through the hospitality of the Jews, by whom it was regarded as a law to extend education to anyone. Through such a broad view of education an avenue was opened, even to the pagans, to enter through and by it to the Sanctuary regardless of his lineage. The best fact is illustrated in the Talmud that it was a custom when the high priest on atonement day left the Sanctuary unhurt the people gave him an ovation as a congratulation upon his safe coming out. Once, while the people were cheering the high priest, the two noted Shmaje and Abtalion, who were in direct succession to the Great Synod, in the 8th generation, happened to pass by. The former was the Nasi (the Spiritual Prince) the latter Ab Beth Din (president of the San-

hedrin), the crowd beholding them, left the high priest, and followed cheering those sages, who were children of converted heathens. The high priest felt humiliated and when he met them he saluted them: "Let the sons of heathens come to peace," alluding to their lineage. They replied satirical too: "Let the sons of heathen come to peace who do the work of Aaron, and let not the sons of Aaron come to peace, who do not do his deeds." Here is the best illustration to what an exalted position education has brought them regardless of their lineage. The great reform work of that famous congress, which lasted in session for many a number of years, was solely devoted to education, and every work, no matter of what character, had an educational outline. The municipal government was taken from the hands of the Elders and placed in the hands of the "seven best men of the town," elected by the people, those were under the control of the Ab Beth Din, the head of the City Court, whose special duty besides to execute justice, was to care for the educational department of the town. (Such a court in an ordinary town consisted of three members, while in the capitals and the provinces, the body consisted of 23 members, with the power to pass death sentences.) Even the temple, which at the time before the exile had the appearance of a huge monster animal slaughter house, was built as the concentrated power of the federal government, with various departments, of which one was of education, caring for the maintenance of the higher colleges as well as the public schools for children in Jerusalem. The Temple was placed under the control of a non-priest, who had the title of "Ish Habaith" (the lord of the Mansion), who again was under the control of the Sanhedrin. Even the high priest, seven days before the atonement day, was handed over to two sages, non-priests, pupils of Moses (meaning Jehovahists) selected by the Sanhedrim, to train and drill him for the religious performance. The priests, who were instituted by Moses as teachers, have by the decree of the Great Synod ceased to be as such. The reason for it was, as the priests were not allowed by law to come in contact with a corpse, and as the science of

healing is based upon the knowledge of anatomy, which the priest could not study, hence, that science was cultivated in the college by non-priest, and when graduated they were recognized as Rofim (healers). From the midst of those scholars one was selected and appointed "Healer of the Temple" with an office duty as our modern Board of Health. The leper, or other ailing people of skin disease, who in former days were cast off from the camp and not allowed to join in the Easter feast, being declared by the priests as unclean, those poor unfortunate ones, after the progression of science, says the Talmud, went a day before Easter to the surgeon, who made on them an operation removing certain worms from under the pigmentation and declared clean, and joined in the Easter celebration. By ordering certain prayers, benedictions, the Great Synod denounced indirectly the mode of worship by the sacrifice. The famous "Lord's Prayer" is to be found in the Talmud with a slight alteration, bearing the air of antiquity. Through prayers, the Great Synod gave the Jews that what Moses lacked to give, viz.: a religious education. The decree to build in every habitable place a Beth Hachneseth (a worship house) and a Beth Hamidrash (college and public library), both those institutions were of great educational importance, the former, as giving an idea of Him; that He is present everywhere, not alone in the Temple, the latter increased the desire for reading. The Talmud says: That 29 days did the Great Synod fast, praying that school teachers and book writers and authors shall never accumulate wealth from their profession, so that they shall be bound by circumstances to live up by them. Such national congress for educational purpose were convened 10 times in ten different places after the Great Synod, enforcing, adding, reforming the laws according to time and place. After the Great Synod, there follows an unbroken historical line of couples or pairs, as registered in the book "The Sayings of the Sires." The bearer of the first name was always the Nasi (the prince) while his companion, Ab Beth Din (president of the Court, or Sanhedrin). Raban Gamliel, at whose feet the Great Apostle Paul sat

as a pupil, was one of the four last couples. The great work of the Great Synod is mirrored in the Gnostic saying they left in the "Sayings of the Sires," "Be patient in judgment. Bring forth many pupils, and make a fence to the law." Upon that saying the grand towering structure of the Talmud was built.

THE TALMUD.

The Talmud, that great written museum, containing untold treasures of a civilized world of bygone six centuries, that wonderful universal encyclopedia, which with the Mishna and Midrash, which followed in its train, presents twice as many volumes as of the Encyclopedia Britannica. That wonderful book, which orthodox Judaism considers as sacred, written by the inspiration of the Holy Ghost, is not the work of some individuals, it is a work of the whole Jewish nation as well as of others, who were indirect contributors to that remarkable Gazette of the World. The Great Synod laid the first cornerstone to the unparalleled structure, and its finish took place a short time before the Hegira of Mohammed. Its various editors in chief, as Rabbi Jochanan (who was the first editor of the Jerusalem Talmud), Rabbi Akiba, Rabbi Jehuda Hanasi (the prince), who was the editor of the Mishna, were great historians as well as famous scientists. Its contributors were reunited from all the ranks and file of society. You can find a contribution from a plain, modest, unskilled laborer, who made a livelihood as a burden carrier, next to an essay of the great Rabon Gamliel; a homelike explanation from a Rabbi next to a story of a mermaid by an old experienced tar; a sketch of plant life by a simple farmer arrayed in line with an essay about medicine and anatomy by a famous medical sage. Not only Jews and early Jewish Christians are among its numberless contributors, even pagans have achieved some corners in its vast volumes. There are contributions of Sadducees, Epicurians, Romans, Persians and Chaldeans, whose opinions are published though they are not in harmony with the Talmudical faith and creed.

The Talmud is a free trader in thoughts and its motto is "to know." Indeed, it wants to know; what the Almighty does, since he created the world, as he is eager to know what Rabbi Akiba did when he shut himself up privately with a noble Roman nation. It displays a fair mode of criticism, free from any prejudice and favoritism, and there is not a saint on earth or an angel in Heaven, whom it does not make the target to its sharp arrows of true criticism. Even Moses is arraigned before the Talmudical bar, criticising his conduct. He gives honor to whom honor is due, even if he is an opponent. Balaam, who was hired to curse the Jews, is, according to the Talmud, greater in prophecy than Moses. Often, the Rabbis in dispute with the Gentile sages admit frankly the truth of the latter if their arguments on the subject discussed were logical. The Talmud has a special tractat on Anatomy, which compared with the modern knowledge of it it will show a very close one. In that tractat, they distinctly show a clear knowledge of human structure and the different natural architecture of man and woman and it must be borne in mind that many centuries later Christian priests held a council disputing if the woman belong to the human race or not. Had they had a Rabbinical knowledge of anatomy of course such a ridiculous riddle would not have been asked. In the Medical Record edited by the famous Prof. Dr. Shradly, I proved, how the Rabbis knew of the so much talked of Koch's Lymph with its numberless bacilli, while in my "Topics of Today in the Talmud" (published in London), I showed the Pasteur's method applied by the medical men of the Talmud. As a matter of fact, they knew even of electricity, as the Talmud prohibits to bring forth fire either from the ground or from water. Now, what sort of fire can we bring forth from water if not electricity? The Talmud gives also a very scientific definition of fire, which leads to suspect that they knew the mystery of that element. As a religious book the Talmud is far superior than the Bible, as the former has that mystic touch stirring and uplifting the mortal to the Infinite space of life, ennobling his feelings, which is the markation of our destiny, an

inspiration, which the Bible lacks entirely. In poetry it surpasses Homer and his Iliad, as its vast volumes are a long grand epic song describing the heroic struggle of the giants of brain, who fought the mighty Gods, the Gods of the Mountains as well as the Gods of the Valleys, the dreadful druides as the fearful demons. It is a tale of that struggle, the battle between light and darkness, between education and ignorant barbarism, with the final victory of the school master. From a historical point of view the Talmud may be taken as the recorder of historical deeds. We can get better information from it about the Hermit Kingdom of the Nile, than from the ten thousands dead mummified recently dug out from its shores at enormous expense. It is a pity that the Talmud has up to date not been disclosed to the scientific world, hence we must therefore give grateful credit to the government of the United States of America and to its Commissioner of Education, the well known Dr. Harris, through whom this present "History of Talmudical Education" is presented to the world at large.

THE TWO TALMUDS.

Like the Hebrew religion, which is divided into two, the Elohistie and the Jehovistic cult, so the Talmud is divided into two, the Talmud of Jerusalem and the Babylonian Talmud. Despite the distinctive names, there were many Babylonians contributors to the Talmud of Jerusalem, as many Jerusalemites were the co-workers of the Babylonian Talmud.

From an educational standpoint, the Talmud of Jerusalem is superior to that of Babylon, not only in age, but also in educational principles. The Jerusalemites tried to train the tongue, while the Babylonians aimed to exercise the brain and mental faculty. Both Talmuds are prototypes of the two kinds of Jews we have, corresponding to the two kinds of religion. The Talmud of Jerusalem has a Jehovistic color, with a liberal toleration toward the Elohistes, especially toward the early Jewish Christians, of whom many were in the ranks of its contributors.

It is liberal, yet its liberalism does not extend over the border of its nationality. It reminds one of Peterism of the early Christian period. Again, the Babylonian Talmud is of a broader view and has a cosmopolitic tendency like Paul. Like Paulus, the Babylonian Talmud proclaims a Heavenly Jerusalem and curious enough, to find the missing link between them in their views about non-Israelites. To the Babylonian Talmud, as I mentioned in the former chapters, the pagan sage, who studies the law is superior than the high priest, while Paulus uttered the words, "If God wants children from Abraham he can bring them forth from stones." Those who are acquainted with the ways of argument in the Babylonian Talmud will find a striking style of resemblance in the manner it brings forth its arguments. Sure, that Paulus from Tarshish must have had an early Babylonian education, or in the school of Rabon Gamliel, the Babylonian system was adopted, as he was a disciple of the great Babylonian Hillel whose deeds and teachings resemble to that Christ who lived 100 years later. The epistle of Petrus, again, are written in the style of the Talmud of Jerusalem, probably he was trained after the educational style of Jerusalem. The Talmud of Jerusalem is like the Oriental Jew, while the Babylonian Talmud is the model of a Russian Jew in all his ways and manners. The Jerusalem Talmud is written in a very plain style, having the impression of being written by people of a highly educated standard, people who have paid great stress upon system and order, the indications of education. Its laws are paragraphed as any of our modern law books, and its sentences are brief and to the point. It lays more care for the rhetoric and drill of the tongue than upon the exercise of brain. It is void of any speculative reason, and a dim gloom is cast upon it. The same can be said of the Oriental Jew, who is the double of his native Palestinian Talmud. To him it is like in Hamlet, words, words and words, more important than reason, and like his Talmud, he moves in the narrow traditional circle of nationality. Like his Talmud, who condemns every speculation on psychic research, only to live as it is written, so the Spanish Ori-

ental Jew lacks that speculative vigor of brain which has made the Occident Hebrew, especially the Russians and Polish Jew, famous. Again the Babylonian Talmud is the Eidolon of the Russian and Polish Jew, with whom he grew upon the soil near the Euphrates and Tigris. (The Russian and Polish Jew is a descendant of the Babylonian Jew who made his headway to Europe through Persia and the Caspian sea.) The Russian Jew is of an erratic nature, a lover of speculation, no matter if in religion or in business. He is broad-minded and sharp, yet his life is of a chaotic state without any outlined system and order. Ask a Russian Jew a question and as a reply he will ask you another, and in conversation he will take a long journey of talk till he reaches to the point. He will eat pork, yet will fast on the Atonement Day. He is a materialist in the full sense of the word, yet he possesses that mystic inclination of a Mahatma. His Talmud, the Babylonian one, is of the same mold. It is in outside appearance the chaos itself, a helter-skelter in the array of laws. If a sage asks a question the other will answer him with another problem. It wants reason, argument, and every law, no matter of how small matter, it must be analyzed to its utmost atomic substance by scholastic process of reason till it is acknowledged as a law. (In that respect it is opposing Herbert Spencer, who says that there is no chemistry for thought.) If the Talmud begins to treat a law for instance: if the ship is liable to house leprosy, it will never come to the point, and it will first traverse all the seven Heavens on high, and all the seven chambers of the Inferno till it arrives to the starting point to the law in question, and decides, after having employed all resources of knowledge that the ship is not a house.

SECOND CHAPTER.

MOSAIC EDUCATIONAL LAWS; MOSES IN THE LAND OF THE CHALDEANS.

The Bible may describe the Hegira of Moses and make him shelter under the roof a noble priest of Midjan, a short distance from Egypt. Legend of the Jewish folk

lore may place him in the land of Cush, in Abyssinia as a king ruling there forty years, marked with a peculiar love affair of a dark brown princess. We, by virtue of his actions, deeds, knowledge, assisted by some hints of Rabbinical tradition, are of the view that his forty years of exile he spent among the Chaldeans, and you shall know him best by his deeds than by his fame and name. We will group and array our witnesses to prove our conclusion. They are, first, his religious view; second, his geographical knowledge; third, his educational laws; fourth, his peculiar laws concerning women. We will first proceed with the first witness, regarding his religious views.

Mosaic Jehovah, Versus Hebraic Elohim.

When Moses appeared as a redeemer among the Hebrews in Egypt, he found two parties, the one the Elohistic party, mostly composed of those native Hebrews who followed the Patriarch into bondage from their native land, Canaan. The other, the Jehovistic party, who stuck to the Chaldean religious view as imparted by the Chaldean Patriarch Abraham. It was not exactly that the direct offsprings of the Patriarch were Jehovistic or vice versa. The confusion in that religious view was a party issue not dependent upon the lineage of genealogy. It is sure that the Elohistes were in the majority, hence the great opposition he met at his first appearance among them. When he proclaimed the name of Jehovah they were so ignorant of it that they doubted in his mission, for their tradition was that Elohim will remember them. His geographical knowledge with such accuracy, outlining every rill, hill, mountain and stream and extending the border of his intended establishment of a Great Hebrew empire to the Euphrates, all that globular knowledge could not have been acquired by studying a map, which was not at that time in existence, except by traveling and tramping through the places he described. His hostility to the Patriarchial institutions and breaking up the family and tribal sovereignty, laying the power in a centralized concentrated force, goes to show that he must

have known the Chaldeans and their ways and belief in a centralized government. His disfranchising the women and excluding them from public as well as from domestic life, was another blow to the Elohist, who looked upon the weaker sex as superior beings, as the Patriarch was told by Elohim himself, to do anything Sarah will say. The attitude of Moses toward woman was the attitude of the Chaldeans toward their help-mates. More than those indications, Rabbinical traditions hint plainly that Moses knew, or was in the land of the Chaldeans. The book of Job is by the Rabbis credited to Moses as its author and that he made it purposely in Egypt to show the great confidence of the afflicted man in God and how by faith he was rewarded. The simple, yet poetical style and expression of the book, the manifestation of foreign scientific views, combined with a local knowledge of Egypt, reveals the author as one of the Scriptures of Moses. Looking upon the book, we must say that it is only a propaganda advocating the Jehovistic religion, and the praise of the astronomical knowledge which Chaldeans of course were famous through it. His idea was to demonstrate and illustrate the faith in Jehovah not in Elohim. For that reason the author created a dramatic person, Job by name, whose wealth was plundered by the Chaldeans (the mention of the Chaldeans is suspicious). The scene in Heaven, where Elohim gives a reception to the sons of Elohim and entertain with Satan (a personage never mentioned by Jehovistic prophets), looks more as a Satire upon the Elohist cult. The chapters from the first up to 38 deal with his terrible affliction and the more terrible consoling disputes, arguments of his friends, and during the whole controversy of a speculative philosophical character, the names of Elohim or Shadi are mentioned. Failing in their waste of words to help, to console, to convince, that poor afflicted Job, they seem to retire to where they came from, and from the 38th chapter to the last, Jehovah has the floor and from the midst of a storm he argues with poor Job, not with poetical words and a speculative "perhaps," but with plain words and plainer facts based the phenomena of the solar sys-

tem and its planetary wonders. (Such astronomical as was taught by the Chaldeans.) Job was, through such facts and array of natural phenomena converted, convinced of the power of Jehovah and became a Jehovist, and by his conversion he was by Jehovah again restored to his health and wealth. This is a dramatic outline of poor Job, and its purpose looks as written in a missionary style, for the purpose to convert the readers to the Jehovistic cult, and its author could have been no other than Moses. Having established in a general outline the relation of Moses with the Chaldeans, we will give a detailed account of his educational works, which will mark that relation more distinctive and clear.

Moses and the Bible.

Those who think of Moses as a religion founder and his Bible as a religious book, have not enough understanding to distinguish between a law book and a dime novel. Moses is still called by the Jews "Moshe Rabainu," a term which means "Moses our teacher." The Bible has no claim for a religious book, as that what we understand under religion, that religious touch which links us to the Infinity as by prayer and the belief in the Immortality, is not to be found in the whole Scripture. Nay, more, among the 613 laws, there is not one regarding prayer, that religious fundament; contrary, he prohibits to build any worship place except the one which place Jehovah will select. (As by the Chaldean policy of centralization their temple was only in Babel.) The Bible is an educational code, and its history is the history of education. In order to understand better what we read in the Scripture, let the actions of Moses' educational work serve as a commentary.

Moses Breaking Patriarchial Systems and Traditions.

Moses found the Patriarchial traditions relating to the creation and to the deluge in the Elohist style, ascribing all the events to Elohim. Not being able to root out from the Hebrews those legends which went over into their blood, he made additional version with a Chaldean

coloring. To the first chapter of Genesis, where it mentions how Elohim created man from dust and his wife from his rib. In the Patriarchial Elohistie version woman's equality with man is plainly denoted, while in the Mosaic-Jehovistic narrative the degradation of woman is outspoken. In the first chapter of the Deluge, Elohim requests Noah to bring into the ark from every creature a pair, without distinction of clean or unclean, while in the Mosaic version, Jehovah tells him to bring in from the clean ones seven pair, and from the unclean a pair. In legislating that man shall forsake his father and mother to cling to his wife, he broke and removed the power of parents and patriarchial government by that law, placing man free and restoring the sacred personal liberty. The only concession he made to the Hebrews was in respecting for a moment the first born ones, whom he soon deprived of their rights.

Moses Hoisted the Chaldean Emblem Instead of That of Elohim and Removing the Hebrew Alpha Beth Replaced it by That of the Chaldeans!

When the prophet speaks of Elohim, mentioning his angels, he describes the latter with calf legs. (See first chapter of Ezekiel.) The Apockripha tell of Baal in Babel; that he was a monster serpent. The calf was the emblem of Elohim, while the serpent was the emblem of Jehovah. When the Hebrews made a golden calf they simply hoisted the Elohistie emblem, as their application to Aaron was, make us an Elohim. When Moses came down he destroyed the calf, killing the rebels and hoisted Jehovah's emblem, the serpent, on high, requesting the Hebrews to look at it. As the body of the first born played a great role in the Elohistie plot, he broke their power entirely, placing it in the hands of a select body of teachers, the priests and the Levites. Another step in educational reform was in removing the old Hebrew-Phoenician Alpha Beth, with its zig-zag letters, replacing it by the simple readable Chaldean Alpha Beth with its plain quadrat letters. The Talmud says: "Moses gave the ten commandments with an Egyptian word

(Andi; I am) with Chaldean letters, and in Hebrew tongue. The Chaldean style of writing was a great educational medium in diffusing the knowledge to all."

Selecting Teachers.

In appointing judges, Moses did away with the Patriarchial power, centralizing it in the hands of the law. The same centralization method he employed in education, by selecting a special body of teachers, the priest and Levites whose aim shall be to teach. As he says they, those of the tribe of Levy, shall teach Thy laws to Jacob and the knowledge to Isreal. In order to be devoted to their profession he did not allow them by the law to have any earthly possession, as house or land. As they were the teachers of the people, hence their income was from them in the shape of the tithe, from the land and the flock. Moses, like the Chaldeans, thought that women are emotional, not fit for leading serious subjects of a scientific character. They are good to tell tales and stories but not higher practical teachings, hence, he prohibited even a woman to practice witchcraft, and death was her penalty (so by the Chaldeans, too). As the primitive science was based upon observation and proxies, and as there was a demand for teachers more than for pupils, hence he gave them such law to study science. He gave them laws concerning what to eat and what not, in order to have an opportunity to study natural history. The laws of clean and unclean, leprosy and other diseases forced them to study medicine and anatomy. The laws concerning the mixed plantation brought them to learn botany. But the most practical subject of study was the laws governing calendaring and regulation of festivals, which was regulated on the astronomical plan of the Chaldeans, even the division of the weeks, days and months. By such laws, the teachers were educated in the branches of science who were bound to teach the knowledge accumulated to the pupils at large. From this standpoint, the Bible is the educational code for teachers outlining the subjects of teachings.

Laws: To Teach. One of the 613 Laws is a special

law; to teach the children. The law in question runs as follows: Ye shall teach those laws your children, they shall speak of them always. Maimonides declares that in that law is included the law to teach in the sacred tongue. Another law in that line says that once in seven years to gather all the people, even women and children, in order they shall hear and learn. That law is more denoting religious education. Tell and teach your children is an obligatory law. It was told to the individual, the father as well as to the nation at large so that in case there were no parents, the nation took parently responsibility of education. Instead the old patriarchal folk lore and tales, Moses legislated subjects to be taught, the one is history, the other geography, as it is to be seen plainly in his request "to remember the days of yore, to mark the years of generations (history) to ask thy father to tell you, thy elders to explain how the Most High has settled the nations dividing the sons of Man in fixing the borders of nations (geography)." That was the cornerstone which the great educator, Moses, laid to his educational structure. How it has grown by other educational architects, we will see in the run of history.

The School of Prophets.

As soon as the Hebrews invaded Canaan, after the death of Moses, the Elohist, by virtue of their majority, assimilated themselves with the native Hebrews, whose language they understood and spoke. The consequence of that assimilation was the re-establishment of the old Patriarchal government, and the rule of Tribal Sheiks, as in days of yore. From an educational standpoint it was the worst period in Jewish history. The adoption of the Phoenician Alpha Beth, made difficult to study, and the re-establishment of the Elohist cult brought in its train the old Patriarchal system of government with its endless feud and tribal wars. The women came again to the front, and the educational office was again in their hands, rearing their children in the old system in the oral, traditional songs and folk lore. No wonder that during the time of the Judges, women as Deborah, Jaet and others, were the

better educated ones than the sons of Israel. The educational history since the invading of Canaan begins with the seer Samuel, who was the founder of the famous school of the Prophets, and the restorer of the Mosaic Jehovistic religion. Samuel made a step of great reform in placing the education in the hands of good trained teachers, not belonging to the Elohistie ignorant set of priests as the children of Eli were. The consequence of the restoration of the Jehovistic religion was the centralization of government in the hands of an absolute King. As the first King Saul proved not satisfactory, he was replaced by David. The school of the Prophets was in existence during the four hundred years till the first destruction. The pupils were called "Benai Hanbiym" (children of the Prophets). The prominent masters of that school were: Samuel, Gad, Nathan, Edow, Adi Jahu from Shilo, Elyahu, Elisha, Jehu Ben Chanani, Ebad Jahy, Michahu Ben Jimla. That class of prophets were not of the kindred ones, the authors of the Scriptures. The former were prophets by virtue of their training and study, while the latter were inspired by those hidden forces of Nature the marks of all the genius of all the ages. The former distinguished themselves by deeds, action, the latter by words and orations. The former were strict, stern Jehovists, while among the latter some had an Elohistie coloring (as Ezekiel and others). The school of the Prophets were not a stable one; it was always on the move from place to place, as such was the only way of distributing knowledge among the classes. (It reminds one of the methods of the scalds the disciples of Odon.) It is curious to note that the first founder of that school, Samuel, was called Roe, a term which means the seer in the clouds, while Gad and Edow were called Chosim, which means star-gazers. It seems that in progression of time some of the masters have established colleges as the name of Edow's College "Midrash Edow," in whose archives were chronicled the events and history of the reigning kings. The result of that educational department could best be seen that when King David recognized the castes of the priests

and Levites he appointed under the direction of Heiman 288 teachers of Music. In spite of that splendid result the gates of education were still blocked to the people by the Hieroglyphic Phoenician Alpha Beth which was without vowels and punctuations. The Talmud tells us that when Joab, the commander in chief of David, was ordered to make war on Amalek, with the instruction to kill and to wipe out all the remembrance (Seicher) of Amalek, he went and killed only the males; when questioned about it, he replied that his teacher taught him to wipe out the males (Sachor). Such a misreading and misteaching was due to the Phoenician Alpha Beth, which had neither vowels nor punctuations. This goes to show what an important role the simple qudarat Alpha Beth of the Chaldeans played in the education of the Hebrews!

FROM THE BUILDING OF THE TEMPLE TO THE EXILE.

The building of the Temple and the reorganization of the priests as teachers, which promised to develop education, was alas, only a promise and of a short duration. No sooner had King Solomon closed his eyes the unruly party of the Elohist rose as one man and the ten tribes under the leadership of Jerobam hoisted Elohim's emblem, the two Golden Calves. That the separation was a pure Elohist point of view we can see by the party issue of its platform as proclaimed by Jerobam: "To Thy Tents, Israel," which means a restoration of home rule, placing the right over life and death in the hands of parents and tribal sheike. In spite that the Elohist government tolerated to a certain extent the Jehovistic school of the prophets, the outlook for education was a gloomy one, as it was tempered indirectly by the prophets and priests of the Baal. The educational development among the other two tribes who still maintained a Jehovistic sham religion, was at a standstill and during the four hundred years of the Temple's existence, its priests were renowned for their ignorance. During that

sad long period of four dark centuries, we find only one Jehovistic King, Jehoshofat, who tried to reorganize the priests and Levites as teachers as Moses founded them. He, that King, says the chronicle, sent out the priests and Levites among the people, with them the book of the written laws of Jehovah, to visit all the cities in Judah to teach among the people. A sad, deplorable case of ignorance can be illustrated that when the high priest Chilkijahu found an old book of Moses in the Temple he could not read it and gave it to Shafan, the scribe, who by advice of the King Joshijahu, brought it to the prophet Childa, for interpretation. It is probable that it was one of the ancient early books of the Law, which was written simple, plain, with regular vowels and punctuations in the Chaldean Alpha Beth, hence, neither the high priest nor the scribe were able to read. To sum up the history of the Jews in the first four hundred years from the building of the Temple to its destruction, we will find that education was better developed under the Jehovistic religion than under the Patriarchial system of the Elohistic cult. No wonder that the great Jehovistic prophet, Jeremiah, has advocated the invasion of the Chaldeans, who were Jehovists, and called their King Nebuchadnezzar, the servant of Jehovah. The reason for it was that even the last two scribes have become worshipers of Elohim. (It is now understood why Nebuchadnezzar favored the author of the Lamentations.) Even the Talmud says that the Almighty did a charitable work in exiling the Hebrews into the land of the enlightened Chaldeans.

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